

# EXERCISES

IN

## LATIN COMPOSITION:

Intended as a Sequel to, or to be used in Turns with, EXEMPLA MINORA, BAILEY'S EXERCISES, or any other introductory Performance of a like Nature.

IN TWO PARTS;

CONTAINING,

- I. EASY ENGLISH LESSONS, with the LATIN WORDS on the opposite Page, to be rendered into their proper Moods, Tenses, Persons, Cases, Genders, and Numbers.
- II. ENGLISH LESSONS, without the Latin Words annexed, that the Learner may be accustomed to consult his Dictionary, and chuse proper Words for himself.

BY

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## ADVERTISEMENT.

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**A**S it is much more difficult to turn English into Latin, than it is to translate Latin into English; too much attention cannot be paid to young people, in order to enable them to write the Latin language with accuracy and facility. But this is not generally the case. It is not uncommon to find boys of good genius, who can construe an easy Classick pretty well, so ignorant of Latin composition, that they can hardly make an adjective agree with its substantive, or a relative with its antecedent. Young people, therefore, should be accustomed, at a very early period, to turn easy English sentences into Latin, that

that the rules of Grammar may become familiar to them ; for no considerable progress can be made in this useful language, nor can it be studied to any advantage, unless a good foundation be laid.

The Author of this little work flatters himself, that, after the rules of Syntax are understood, and exemplified, the following lessons will contribute more to the improvement of youth, in Latin composition, than any thing yet published.

## EXERCISES

EXHIBIT C 1313

STATE OF OHIO

IN SENATE,  
January 10, 1900.

REPORT OF THE  
COMMISSIONER OF THE  
LAND OFFICE.

OF THE  
LANDS BELONGING TO THE  
STATE OF OHIO.

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E X E R C I S E S

I N

L A T I N C O M P O S I T I O N .

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I.

**T**HE fear of the Lord is the beginning of wisdom. He is wise, who fears God. Without the fear of God, nobody is happy.

Let us fear and love God. Let us obey his holy commandments. For God is our best friend.

II.

God is the creator and governour of the world. He is the fountain of excellence, and the centre of perfection. He is almighty, eternal, and unchangeable.

Order

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LINGUÆ LATINÆ  
COMPOSITIONES.

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I.

**T**IMOR Dominus sum initium sapientia. Ille sum sapiens qui timeo Deus. Sine timor Deus nemo sum felix.

Timeo et amo Deus. Obedio sanctus is præceptum. Nam Deus sum noster optimus amicus.

II.

Deus sum creator et gubernator mundus. Sum fons excellentia, et centrum perfectio. Sum omnipotens, æternus et immutabilis.

Order cometh from the hand of God. The voice of wisdom speaketh in all his works. He is good to all.

## III.

Justice and mercy wait before the throne of the great Creator. Benevolence and love enlighten his countenance. Who is like unto the Lord in glory? Who in power shall contend with the Almighty?

Hear ye, then, his voice, for it is kind; and he, who obeys, shall establish his soul in peace.

## IV.

That man honours God best, who makes his mind like to God. Love God more than your life. If you do not love God, you shall not go to God. But you cannot love him, unless you have in you something like him. Man is made like to God, by goodness wisdom, and justice.

## V.

God said, let there be light, and there was light. And God saw the light, that it was

Ordo venio ex manus Deus. Vox sapientia loquor in omnis, opus is. Sum bonus omnis.

## III.

Iustitia et misericordia attendo coram thronus magnus Creator. Benevolentia et amor illumino is vultus.

Quis sum similis Dominus gloria? Quis potentia contendo cum Omnipotens?

Audio tu, igitur, is vox, nam sum benignus; et ille, qui pareo, stabilio suus animus pax.

## IV.

Iste homo honoro Deus optimè, qui facio animus suus similis Deus. Amo Deus plus quàm vita tuus. Si non amo Deus, non eo ad Deus. Sed non possum amo is, nisi habeo in tu aliquis similis is. Homo efficio similis Deus, bonitas, sapientia, et iustitia.

## V.

Deus dico, sum lux, et sum lux. Et Deus video lux, quod sum bonus. Et divido lux a tenebræ. Constituo sol rego  
A 5 dies,



was good. And he divided the light from the darkness. He appointed the sun to rule the day, and the moon to illuminate the night. At his command the planets revolved, and the fixed stars glittered in the expanse of heaven. The works of God are wonderful. In wisdom hath he made them all.

## VI.

Who can find out God? He is unsearchable. The human understanding cannot altogether comprehend the nature of the Deity.

Whither shall we go from his presence, or flee from his spirit? If we ascend into heaven, he is there. If we descend to the lowest regions, if we take the wings of the morning, and fly to the most remote parts of the earth, we shall still be surrounded by God.

## VII.

Where shall wisdom be found? Where is the place of true knowledge. The earth saith, it is not in me; and the sea saith, it is not in me. Man knoweth not the price of

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od  
de

dies, et luna illumino, nox. Is jussu pla-  
neta revolve, et fixus stella mico in fir-  
mamentum cœlum. Opus Deus sum mi-  
rabilis. Sapientia facio is omnis.

## VI.

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ot  
he

Quis possum invenio Deus? Sum in-  
scrutabilis. Humanus mens non possum  
omninò comprehendo natura Numen.

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to  
he  
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ts  
oy

Quò eo ex is præsentia, aut fugio ab is  
spiritus? Si ascendo in cœlum sum ibi. Si  
descendo ad infimus regio, si capio ala mane  
et volo ad maximè remotus pars terra, sem-  
per circumdo a Deus.

## VII.

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h  
it  
ce  
of

Ubi sapientia invenio? Ubi sum locus  
verus scientia? Terra dico non sum in ego;  
et mare dico non sum in ego. Homo ne-  
scio pretium is. Non possum emo aurum;  
neque

of it. It cannot be purchased for gold; neither shall silver be received for so precious a jewel. God, who beholds all things under the whole heaven, understandeth the way, and knoweth the place of it. What then is wisdom? It is virtue and true religion. No man is wise, who is not good.

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### VIII.

The spring is pleasant, but it is soon gone. The summer is bright, but the winter destroys its beauty. Life is sweet and desirable, but it is short and uncertain. The path of death must be trod by all: There is, however, a land, where the roses are without thorns, and the flowers are not mixed with brambles. In that land, there is eternal spring, and light, without any cloud. Rivers of pleasure are in that place, and flowers, that never fade.

### IX.

The promises of hope are sweeter than the fairest rose; but the threats of fear are a terror to the heart. Nevertheless, let not hope allure, nor fear deter us from doing  
tat,

neque argentum accipio pro tam pretiosus  
 gemma. Deus, qui conspicio omnis sub  
 totus cœlum, intelligo via, et cognosco lo-  
 cus is. Quid igitur sum sapientia? Sum  
 virtus et verus religio. Nemo sum sapiens,  
 qui non sum bonus.

## VIII.

Ver sum jucundus sed citó fugio. Æstas  
 sum serenus, sed hyems deleo is pulchritudo.  
 Vita sum dulcis et optalibis, sed sum brevis  
 et incertus. Via lethum sum calcandus  
 omnis. Sum, tamen, regio, ubi rosa sum  
 sine spina, et flos non sum mistus sentis. In  
 ille regio, sum æternus ver, et lux, sine  
 ullus nubes. Fluvius voluptas sum in is  
 locus, et flos, qui nunquam marcesco.

## IX.

Promissum spes sum dulcis pulcherrimus  
 rosa; sed minæ timor sum terror cor. Ni-  
 hilominus ne spes allicio, nec timor deterreo  
 ego a faciendum is, qui sum rectus; sic

B

L

ego

that, which is right ; so shall we be prepared to meet all events, with an equal mind. The terrors, even of death, are not terrors to the good. The friends of virtue and goodness have no cause of fear.

## X.

The name of Scipio soon became famous. When he was a young man, he was made Consul, and sent against Carthage. He took and destroyed it. He restored the spoils found there to the states, from which they had been taken. Carthage was destroyed in the seven hundredth year after it was built. Scipio deserved the name, which his grandfather had received ; namely, that, on account of his bravery, he should also be called Africanus the Younger.

## XI.

There is an eye, which never sleeps. There is an eye, which sees in the dark night. When there is no light of the sun, nor of the moon ; when there is no candle in the house, nor any little star twinkling through the thick clouds, that eye sees every where, and in all places. All the

ego sum paratus occurro omnis eventus,  
 æquus animus. Terror, etiam mors, non  
 sum terror bonus. Amicus virtus et boni-  
 tas habeo nullus causa timor.

## X.

Nomen Scipio citò fio clarus. Cum sum  
 adolescens, fio Consul et mitto contra Car-  
 thago. Capió et deleo is. Restituo spoliū  
 inventus ibi civitas, a qui capio. Car-  
 thago deleo septingentesimus annus post-  
 quam condo. Scipio mereo nomen, qui  
 avus is accipio; nempe, ut, propter virtus  
 suus, etiam nomino Africanus Junior.

## XI.

Sum oculus, qui nunquam dormio. Sum  
 oculus, qui video tenebrosus nox. Cū  
 sum nullus lux sol neque luna; cū sum  
 nullus candela in domus, nec ullus parvus  
 stella scintillans per densus nubes, iste ocu-



the families of the earth are under its inspection.

## XII.

Appius Claudius was sent into Macedonia, after his Consulship. He fought many battles, with the different nations, which inhabited the province Rhodopa; and there he died of a disease. Cnæus Scribonius Curio was sent as successor to him. He conquered the Dardans, and penetrated even to the Danube. He put an end to the war, within the space of three years. For this he obtained a triumph.

## XIII.

Æolus is the God of the winds. By him they are confined in a vast cave. He controuls by his power the noisy tempests. Sitting on his lofty throne he mitigates their fury. If he did not so, they would carry along with them the sea, the earth, and the high heaven, and sweep them through the air. But the Father of the Gods, fearing this, gave them a king, who might restrain them.

Saturn,



lus video ubiquè, et in omnis locus. Omnis familia terra sum sub is inspectio.

## XII.

Appius Claudius mitto in Macedonia, post Consulatus. Pugno multus prælum, cum varius gens, qui incolo provincia Rhodopa; et ibi morior morbus. Cnæus Scribonius Curio mitto successor is. Vinco Dardanus, et penetro usquè ad Danubium. Do finis bellum, intra spatium triennium. Ob hic mereo triumphus.

## XIII.

Æolus sum Deus Ventus. Ab ille continueo vastus spelunca. Premo imperium sonorus tempestas. Sedeo in celsus thronus mulceo furor. Nisi facio ità, fero fui-cum mare, terra, et altus cœlum, et verro per æther. Sed Pater Deus, metuens hic, do is rex, qui coërceo is.

## XIV.

Saturn, the son of Cœlus and Terra, was the most ancient of all the Gods. He was dethroned by his son Jupiter. After his expulsion, he went into Italy, and there lived with king Janus. That part of Italy, where he concealed himself, was called Latium. The golden age is said to have been, in the days of Saturn, when the earth produced all sorts of fruits, without culture, and Astræa, or Justice, dwelt with men who lived in love and friendship.

## XV.

We ought to live, as if we lived in the sight of all men. We ought to think, as if some one could look within our breast, and penetrate into our hearts. And cannot the Supreme Being do this? Nothing can be concealed from God. Our souls are open to Him. He never departs from us. Whoever, therefore, believes that God beholds all things, will endeavour to have a pure heart, and to cultivate holiness of life.

## XIV.

Saturnus, filius Cœlus et Terra, sum antiquissimus omnis Deus. Ejicio regnum à filius suus Jupiter. Post expulsio is, proficiscor in Italia, et ibi vivo cum rex Janus. Is pars Italia, ubi abscondo sui, appello Latium. Aureus ætas dico sum, dies Saturnus, cum terra produco omnis genus fructus, sinè cultura, et Astræa, aut Justitia, habito cum homo, qui vivo amor et amicitia.

## XV.

Debeo vivo, tanquàm vivo in conspectus omnis. Debeo cogito, quàm aliquis possum inspicio intrà pectus noster, et penetro in cor noster. Et nonne summus Numen possum facio hic? Nihil possum occulto à Deus. Animus noster sum apertus hic. Nunquam discedo à ego. Quicumque, igitur, credo Deus aspicio omnis, conor habeo purus cor, et colo sanctitas vira.

[Titus

## XVI.

Titus Antoninus Fulvius succeeded Adrian. He was also named Pius, on account of his clemency. He was descended of a noble, but not of an ancient family. He was skilled in military affairs. He studied rather to defend, than enlarge his provinces. He committed the management of the commonwealth to the justest and wisest men. Several nations of the Barbarians submitted their quarrels and disputes to him.

## XVII.

Many towns and a great extent of country, make a kingdom. Mountains surround this kingdom ; rivers divide it ; and seas wash it. The inhabitants of it are countrymen. They use the same language. They make war and peace. A king governs them. Many kingdoms, and islands, and countries full of people, make up this whole world. They are all God's family. He knows every one of them.

O handsome

## XVI.

Titus Antoninus Fulvius succedo Adri-  
 anus. Nomino etiàm Pius, propter cle-  
 mentia. Sum ortus nobilis, sed non vetus  
 familia. Sum peritus res militaris. Studeo  
 potiùs defendo quàm amplio provincia suus.  
 Committo administratio respublica justus et  
 sapiens homo. Complures gens Barbarus  
 defero jurgium et controversia hic.

## XVII.

Multus oppidum, et magnus spatium  
 terra, facio regnum. Mons cingo hic  
 regnum; fluvius divido; et mare lavo.  
 Incola sum civis. Utor idem lingua. Fa-  
 cio bellum et pax. Rex impero is. Mul-  
 tus regnum, et insula, et regio plenus po-  
 pulus, constituo hic totus mundus. Sum  
 omnis Deus familia. Cognosco unusquis-  
 que is.

O formosus

## XVIII.

O handsome youth ! do not trust too much to your fine complexion. The white lilies fall, while the black berries are gathered.

Milk is not wanting to me in summer, nor new milk in the winter. I have mellow apples and soft chesnuts. I am rich in cattle. I have a very great number of sheep and goats. A thousand of my lambs feed upon the Sicilian mountains. I abound with all good things.

## XIX.

Apollo was the son of Jupiter and Latona. He holds a bow and arrows, in his right hand, and a harp in the left. Sometimes he has a shield in the one hand, and the Graces in the other. His power is threefold. In heaven he is called Sol. His name, upon earth, is Liber Pater. In hell he is stiled Apollo.

/ Animals

## XVIII.

O formosus adolescens ! ne credo nimium  
pulcher tuus color. Albus lilium cado,  
dum niger bacca lego.

Lac non desum ego æstas, nec novus lac  
hyems. Habeo mitis pomum, et mollis  
castanea. Sum dives pecus. Habeo mag-  
nus numerus ovis et capra. Millia meus  
agnus pascio super Siculus mons. Abundo  
omnis bonus res.

## XIX.

Apollo sum filius Jupiter et Latona.  
Teneo arcus et sagitta dextra, et cithara  
sinistra. Interdum habeo clypeus unus  
manus, et Gratia alter. Potentia is sum  
triplex. In cœlum voco Sol. Nomen is,  
super terra, sum Liber Pater. In Orcus  
appello Apollo.

Animal



## XX.

Animals of every kind seem to be happy, and grateful to him, who gave them life. They may give him thanks, in their hearts, but we can give him thanks with our tongues. We are wiser than them, and can praise him better. The birds can warble, and lambs can bleat ; but we can open our lips in his praise ; we can speak of the goodness of the Deity.

## XXI.

The heathens, by the light of nature, understood that there was a God ; but they could not tell, what God was. Accordingly, when Hiero enquired of Simonides, not only an agreeable poet, but also a learned and wise man, what God was, he demanded one day to deliberate about the matter. The same question being proposed to him the day after, he demanded two days ; and every day he doubled the number. Hiero wondering, asked why he did so : " Because," replied he, " the longer I consider the matter, it seems the more obscure to me."

When

## XX.

Animal quisque genus videor sum felix, et gratus is, qui do ille vita. Ille do is gratia cor, sed ego possum do is gratia lingua. Ego sum sapiens ille, et possum laudo is meliùs. Avis possum cano, et agnus possum balo; sed ego possum aperio noster labium laus is; ego possum loquor de bonitas Deus.

## XXI.

Ethnicus, lux natura intelligo sum Deus; sed non possum dico, quis Deus sum. Itaque, cùm Hiero percontor è Simonides, non tantùm suavis poëta, sed etiam doctus et sapiens vir, quis Deus sum, postulo unus dies ad deliberandum de res. Idem quæstio propositus ille postridiè, peto biduum; et quotidiè duplico numerus. Hiero admirans quæro cur ità facio: "Quod," respondeo ille, "quò diutius considero res, videor eo obscurior ego."

## XXII.

When Miltiades, by the bravery of his soldiers, had conquered the forces of the enemy, he settled affairs, with the greatest equity. For he had the dignity of a king, though he wanted the name. He therefore determined to remain at Chersonesus. In a short time, however, he returned to Lemnos, and obliged the inhabitants to deliver up the city to him. By the same good success, he reduced the other islands, which are called Cyclades, under the power of the Athenians.

## XXIII.

Bias once sailed in the same ship with wicked men. A storm arose; the ship was tossed by the waves, and they invoked the Gods. Whereupon, Bias said to them, "Be silent, lest the Gods hear, that ye sail in this ship." The same person gave no answer to an impious man, who enquired, what piety was. And when he asked the reason of his silence, he replied, "I am silent, because you enquire about matters, that do not belong to you."

Alexander

## XXII.

Cùm Miltiades, virtus miles, devinco  
copiæ hostis, constituo res, maximus æqui-  
tas. Nam habeo dignitas rex, quamvis  
careo nomen. Itaquè decerno maneo Cher-  
sonesus. Brevis tempus, tamen, redeo Lem-  
nos, et cogo incola trado urbs hic. Idem  
felicitas, redigo cæter insula, qui nomino  
Cyclades, sub ditio Atheniensis.

## XXIII.

Bias aliquandò navigo in idem navis cum  
impius homo. Tempestat orior; navis  
agito fluctus, et ille invoco Deus. Itaquè,  
Bias dico is, "Sileo, ne Deus audio, tu  
navigo in hic navis." Idem do nullus re-  
sponsum impius homo, qui percontor, quis  
pietas sum. Et cum quæro causa silen-  
tium, respondeo, "Taceo, quòd quæro de  
res, qui non pertineo ad tu."

## XXIV.

Alexander the Great, having taken Thebes, spared the posterity of Pindar, a poet born in that city, and ordered, that his house should stand safe. Among the spoils of Darius, king of the Persians, having taken a casket of perfumes, which was adorned with gems and pearls, he said, " Let the works of Homer be deposited in it." For he was desirous, that the most valuable work of human genius should be kept in a piece of workmanship as rich as possible. He said, " that the writings of Homer contained all the instructions necessary, either for a king or a general."

## XXV.

Alexander honoured the Father of Poets so much, that he was called " the lover of Homer." He was wont to carry with him the works of Homer, during his wars. And when he slept, he put them with his poinard, under the pillow on which he lay. When the messenger of a great victory came running to him with great joy in his countenance, he said, " What are you  
about

## XXIV.

Alexander magnus, captus Thebæ, parco posteri Pindar, poeta natus in is urbs, et jubeo, ut is domus sto incolumnis. Inter spolium Darius, rex Persa, captus, scrinium unguentum, qui sum ornatus gemma et margarita, dico, "Opus Homerus depono in ille." Nam cupio, ut pretiosissimus opus humanus ingenium servo in opus quàm maximè dives. Dico, "scriptum Homerus contineo omnis præceptum necessarius, aut rex, aut dux."

## XXV.

Alexander honoro Pater Poeta tantoperè, ut appello "amator Homerus." Soleo fero suicum opus Homerus, inter bellum. Et cùm dormio, pono is cum pugio, sub pulvinus, qui incumbō. Cùm nuncius magnus victoria venio currens ad is, magnus lætitia vultus, dico, "Quis sum nunc-



about to tell me worthy of so great joy ? Is Homer alive again ?”

## XXVI.

Cimon being delivered from prison, quickly obtained the government. He had enough of eloquence, very great generosity, and no inconsiderable knowledge of civil law. He was very well skilled in military affairs, because he had been with his father, in the army, from a child. He routed great forces of the Thracians, at the river Strymon. He built the town Amphipolis, and sent thither ten thousand of the Athenians. After he had conquered the greater part of the island Cyprus, he died of a disease in the town Citium.

## XXVII.

Cimon had a servant, who always followed him with money, which he might immediately give to the poor, lest by delaying he should seem to deny them. Supper was every day so prepared for him, that he might invite all, whom he saw in the Forum uninvited ; which he never neglected to do. He buried at his own expence,  
many



ciaturus ego dignus tantus gaudium ? An  
Homerus revivo."

## XXVI.

Cimon libero custodia, celeriter obtineo  
imperium. Habeo satis eloquentia, mag-  
nus liberalitas, et haud parvus scientia ci-  
vilis jus. Sum peritissimus militaris res,  
quòd sum cum pater, in exercitus, à puer.  
Fugo magnus copiae Thrax, apud flumen  
Strymon. Condo oppidum Amphipolis, et  
mitto eò decem millia Atheniensis. Post-  
quam devinco magnus pars insula Cyprus,  
mori morbus in oppidum Citium.

## XXVII.

Cimon habeo famulus, qui semper sequor  
is pecunia, qui statim do pauper, nè dif-  
fero videor nego ille. Cœna quotidie sic  
paro hic, ut invito omnis, qui video in  
Forum non invitatus ; qui nunquam negligo  
facio. Sepelio suis sumptus, multus, qui

many who died poor. He clothed, maintained, and educated their children. By behaving himself in this manner, it is not at all to be wondered, if his life was secure, and his death lamented.

## XXVIII.

Can any one rise above fortune, without the assistance of the Author of nature? God dwells in every good man, and gives him good advice. If you see a man undaunted at dangers, happy in adversity, calm in storms, looking down upon all earthly things, as it were from higher ground; will you not admire such a man? Will you not say, that a Divine power is in him?

## XXIX.

Whilst these things are carried on, it was told to Cæsar, that the cavalry of Ariovistus approached nearer to the mount, and threw stones and darts upon our soldiers. Cæsar made an end of speaking, and betook himself to his troops. After some days, Ariovistus sent ambassadors to Cæsar, who might inform him, that he wished to  
treat

morior pauper. Vestio, alo, et educo is  
 liberi. Gerendum fui hic modus, minimè  
 sum mirandus, si vita is sum securus, et  
 mors acerbus.

## XXVIII.

An aliquis possum surgo supra fortuna,  
 sinè auxilium Auctor natura ? Deus habito  
 in omnis bonus vir, et do hic bonus consi-  
 lium. Si video homo intactus periculum,  
 felix in res adversus, placidus in tempestas,  
 despicio omnis terrestres, quàsi ex locus su-  
 perior ; nonnè admiror talis homo ? Nonnè  
 dico, quòd Divinus vis sum in ille ?

## XXIX.

Dum hic gero, nuncio Cæsar, equitatus  
 Ariovistus appropinquo propius ad tumulus,  
 et conjicio lapis et telum in noster miles.  
 Cæsar facio finis loquendum, et recipio  
 sui ad copiæ suos. Post aliquot dies, Ari-  
 ovistus mitto legatus Cæsar, qui doceo is,  
 sui

treat with him about a peace. To this embassy Cæsar replied, that he would appoint a day for an interview, after he had consulted his friends, about that matter.

## XXX.

The battle between Cæsar and Ariovistus was again renewed, and all the enemies turned their backs ; nor did they cease to flee, till they arrived at the river Rhine, about fifty miles from that place, where the battle was fought. There a very few, either trusting to their strength, endeavoured to swim over ; or, finding boats, used them for their safety. Among these was Ariovistus, who finding a wherry tied to the bank, made his escape in it. Our cavalry coming up slaughtered all the rest.

## XXXI.

Ariovistus had two wives, one a Suevan by nation, whom he had brought with him from home ; the other a Norican, the sister of king Vocion, whom he had married in Gaul. Both perished in that flight. They had two daughters, of which one was killed, and the other taken prisoner. Caius Valerius,

mi volo ago cum is de pax. Hic legatio  
 Cæsar respondeo, sui constituo dies ad col-  
 loquium, postquam consulo amicus, de is  
 es.

## XXX.

Prælium inter Cæsar et Ariovistus ite-  
 rum redintegro, et omnis hostis verto ter-  
 rum; nec desisto fugio, donèc pervenio ad  
 flumen Rhenus, circiter quinquaginta mille  
 passus ab is locus, ubi prælium commito.  
 mi perpaucus, aut confusus vires, conor  
 transnato; aut, invenio linter, utor ille ad  
 fluvius. In hic sum Ariovistus, qui inveniens  
 navicula deligatus ad ripa effugio in is.  
 Noster eques consecutus concido omnis re-  
 liquus.

## XXXI.

Ariovistus habeo duo uxor, unus Suevus  
 natio, qui afferro suicum domus; alter No-  
 ricus, soror rex Vocio, qui duco in Gallia.  
 Ambo pereor in ille fuga. Habeo duo filia,  
 qui unus occido, et alter capio. Caius  
 Valerius Procillus, dum traho à custos in  
 fuga,

rius Procillus, whilst he was dragged by his keepers in the flight, being bound with three chains, fell in the way of Cæsar himself, as he was pursuing the enemy with his cavalry. Which thing, indeed, gave Cæsar no less pleasure, than the victory itself.

### XXXII.

Whoever wishes to obtain true glory, let him be just. Nothing can be honourable, which is not just. None ever acquired a good character by injustice and cruelty.

When Alexander asked a pirate, by what right he infested the sea? "By the same right," replied he, "by which you lay waste the world. But because I have only a small ship and few men, I am called a robber. On the other hand, you are called a general and a conqueror, because you have a great fleet, and a numerous army."

### XXXIII.

When Alexander by his conquests arrived at the territories of the Scythians, one of their ambassadors, among many other things, addressed him thus, "why do you disturb us? We never came to your country."



luga, vinctus tres catena, incido in Cæsar  
 ple, cùm persequor hostis equitatus. Quis  
 es, quidem, do Cæsar non minor volup-  
 as, quàm victoria ipse.

## XXXII.

Quicumque volo adipiscor verus gloria,  
 sum justus. Nihil possum sum honestus,  
 qui non sum justus. Nemo unquàm ac-  
 quiro bonus fama injustitia et crudelitas.

Cum Alexander interrogo pirata, quis  
 ius infesto mare? "Idem jus," respondeo  
 ille, "qui tu depopulor mundus. Sed quòd  
 ego habeo tantùm exiguus navis et paucus  
 homo, voco latro. Contrà tu appello im-  
 perator et victor, quòd habeo ingens classis  
 et magnus exercitus."

## XXXIII.

Cùm Alexander victoria pervenio ad finis  
 Scythia, unus ex is legatus, inter multus  
 alius, alloquor is sic. "Cur vexo ego?  
 Nunquàm venio ad tuus terra. Fortassè

D

sum

try. Perhaps you are greater and braver than any one. But we, who live in vast woods, wish to be ignorant, who you are, and from whence you come. We cannot be subject to any one. You have taken Lydia, you have seized upon Syria: you have the Bactrians under your dominion; and now you stretch out your covetous hands to our flocks. The more you have, the more you desire.

## XXXIV.

As flowers are strewed upon the ground, by the hand of spring; as the kindness of summer produces in perfection the bounty of autumn; so the smiles of pity shed blessings on the children of misfortune. He who pitieth another is a friend to himself; but he who is without compassion doth not deserve it. The tears of the compassionate man are sweeter than the drops of dew, which fall from roses on the bosom of the spring.

## XXXV.

Nobility and titles may be purchased for money; but these are not true honour.  
Crimes

sum magnus et fortis quàm quisquam. Sed ego qui vivo in vastus sylva, volo ignoro, quis sum, et undè venio. Non possum servio ullus. Capiò Lydia; occupo Syria; habeo Bactriani sub tuus potestas; et jam porrigo avarus manus, ad noster pecus. Quò plus habeo, eò plus cupio.

## XXXIV.

Ut flos sterno super terra, manus ver; ut benignitas æstas produco perfectio munificentia autumnus; sic risus misericordia fundo beneficium liberi calamitas. Qui misereor alter, sum amicus sui; sed qui sum sinè misericordia non mereor. Lachrymæ misericors sum dulcis gutta ros, qui cado de rosa super sinus ver.

## XXXV.

Nobilitas et nomen possum emo pecunia; sed hic non sum verus decus. Crimen non  
D 2 possum

Crimes cannot exalt the man, who commits them, to real glory ; neither can gold make men noble. When honours are the reward of virtue, when he is set on high, who hath done good to his country, he who bestows the honours hath glory, as well as he who receives them.

## XXXVI.

While the sun remains in his place, while the comet wanders through the liquid air, who, but God, could have formed them ? What, but infinite wisdom, could have appointed to them their laws ? Who waters the fields with the dew of heaven ? Who gives increase to the corn which is sown ? Who ripens for us the grapes, the olives, the apples, the cherries, and all other fruits ? Who, but the Creator and Governor of the whole world.

## XXXVII.

The Romans defeated the Africans in a sea fight. Æmilius the Consul sunk one hundred and four ships, either killed or took fifteen thousand of the enemy, and enriched his soldiers with great booty. And  
Africa

possum eveho homo, qui perpetuo is, ad  
 verus gloria; neque possum aurum facio  
 homo nobilis. Cùm honor sum præmium  
 virtus, cùm hic exalto, qui prosum patria,  
 qui do honor habeo gloriam, æquè ac qui  
 accipio ille.

## XXXVI.

Dum sol maneo in locus, dum cometa  
 vagor per liquidus aër, quis, nisi Deus,  
 possum formo is? Quis, nisi infinitus sapi-  
 entia, possum constituo ille lex suus? Quis  
 aquo ager ros cœlum? Quis do incremen-  
 tum frumentum qui fero? Quis maturo ego  
 uva, olea, pomum, cerasum, et omnis  
 alius fructus? Quis, nisi creator et guber-  
 nator totus orbis terra.

## XXXVII.

Romanus vinco Afri navalis pugna. Æmi-  
 lius Consul demergo centum et quatuor na-  
 vis, aut occido aut capio quindecim millia  
 hostis, et dito miles ingens præda. Et

Africa would have been then subdued, had there not been so great a famine, that the army could not remain longer. The Consuls returning, with the victorious fleet, were shipwrecked about Sicily ; and there was so great a storm, that of four hundred and sixty-four ships, scarcely could eighty be saved.

### XXXVIII.

As soon as Philip, king of Macedonia, took upon him the government, all people had great hopes of him, because the old oracles had declared, that Macedonia would be very flourishing, under one of the sons of Amyntas.

Many states of Greece came to complain of the injuries of Philip. But so great a dispute arose in the senate, betwixt Demetrius Philip's son, whom his father had sent to satisfy the senate, and the deputies of the states, that it was difficult to sooth their minds, and to settle their differences.

### XXXIX.

Sisyphus, son of Æolus, is said to have been the founder of the kingdom of Corinth.



Africa tum subigo, nisi sum tantus fames,  
 ut exercitus non possum maneo diutiùs.  
 Consul rediens, cum victor classis, patior  
 naufragium circa Sicilia; et sum tantus tem-  
 pestas ut ex quadringenti et sexaginta qua-  
 tuor navis, vix octoginta possum servo.

## XXXVIII.

Ut Philippus, rex Macedonia, suscipio  
 sui regnum, omnis homo habeo magnus  
 spes de ille, quòd vetus oraculum pronun-  
 cio, Macedonia fore florens, sub unus filius  
 Amyntas.

Multus civitas Græcia venio queror de  
 injuria Philippus. Sed tantus disceptatio  
 prior in senatus, inter Demetrius Philippus  
 filius, qui is pater mitto satisfacio senatus,  
 et legatus civitas, ut sum difficilis mulceo  
 is animus, et compono lis.

## XXXIX.

Sisyphus, filius Æolus, dico sum conditor  
 regnum Corinthus. Sum hic Sisyphus,  
 qui,

rinth. It was this Sisyphus, who, according to the poets, was condemned by Jupiter to the endless labour of rolling a huge stone. His son Glaucus succeeded him in the kingdom, and to him is ascribed the first institution of the Isthmian Games in honour of Neptune, God of the sea. Thoas succeeded Glaucus; and after him was a succession of several kings, for the space of four hundred years.

## XL.

An elephant is a huge animal. The teeth of elephants are ivory and are very valuable; for many things are made of ivory. We read in history, that they formerly employed elephants in armies, and that they had little wooden castles upon their backs, which were filled with men, who threw darts upon the enemy. They were very fierce in battle, and trampled under their feet all who resisted them. They could even demolish walls and houses.

## XLI.

When Moses was feeding the sheep of his father-in-law, the Lord suddenly appeared

qui, secundum poëta, damno à Jupiter infinitus labor volvo ingens lapis. Filius is Glaucus succedo hic in regnum, et hic ascribo primus institutio Isthmius Ludus honor Neptunus, Deus mare. Thoas succedo Glaucus ; et post hic sum successio complures rex, spatium quadringenti annus.

## XL.

Elephas sum ingens animal. Dens elephas sum eburneus, et sum pretiosus ; nam multus compono ex ebur. Lego in historia quòd olim utor elephas in exercitus, et quòd habeo parvus ligneus castellum super tergum, qui compleo hōmo, qui conjicio telum hostis. Sum ferox in prælium, et conculco sub pes suus omnis qui resisto ille. Possum etiàm diruo murus et domus.

## XLI.

Cum Moses pasco ovis focer, Dominus subito appareo hic, in flamma ignis, medius

to him, in a flame of fire, in the midst of a bush; and though the bush burned, it was not consumed. Moses knew, that it was the nature of fire to consume wood, he therefore said, " I will now turn aside, and see this great sight, why the bush is not burnt." But the Lord said, " Approach not hither, for the place, on which thou standest, is holy ground."

## XLII.

The Muses, who were said to be daughters of Jupiter, presided over the arts and sciences, and the feasts of the Gods. They were companions of Apollo, and for the most part lived with him, on the hills of Parnassus, Helicon and Pindus. The fountains of Parnassus were sacred to them, as were also the palm-tree, and the laurel. They are represented young and very handsome. There were nine Muses, whose names are, Clio, Calliope and Erato, Thalia, Melpomene and Terpsichore, Euterpe, Polyhymnia and Urania.

dius dumus ; et quamvis dumus uro, non exuro. Moſes cognoſco, ſum natura ignis conſumo lignum, igitur dico, “ Nunc di-  
verto, et aſpicio hic magnus ſpectaculum,  
cur dumus non exuro.” Sed Dominus  
dico, “ Ne appropinquo hùc, nam locus,  
ſuper qui ſto, ſum ſanctus terra.”

## XLII.

Muſa, qui dico ſum filia Jupiter, præ-  
ſum ars et ſcientia et convivium Deus. Sum  
comes Apollo, et plerumquè vivo cum is  
ſuper mons Parnaffus, Helicon et Pindus.  
Fons Parnaffus ſum ſacer hic, ut ſum etiam  
palma et laurus. Depingo juvenis et for-  
moſus. Sum novem Muſa, qui nomen  
ſum, Clio, Calliope et Erato, Thalia, Mel-  
pomene et Terpfichore, Uterpe, Polyhym-  
nia et Urania.

Vetuſtus

## XLIII.

The ancients used to cloth their bodies with the skins of wild-beasts, and to cover the temples of the Gods with boughs. The Athenians used to crown their conquerors with olive, or surround their heads with laurel, when they had driven an enemy from their camp, or saved a citizen by their arms. They used also to crown their Poets with ivy or laurel; they shod their comedians with sandals, and their tragedians with buskins.

## XLIV.

When Jacob was going into Mesopotamia, he came to a certain place, after sunset, where he wished to rest. He took one of the stones which lay in the field, and putting it under his head he slept there. And he saw in a dream the angels of God ascending and descending upon a ladder, which touched the stars. He heard also the Lord God saying to him, " I am the God of thy fathers; I will give to thee, and to thy offspring the land, on which thou sleepest. Thy offspring shall be as the  
dust



## XLIII.

Vetustus soleo vestio corpus pellis fera,  
 et velo delubrum Deus ramus. Atheniensis  
 soleo coronò victor olea, aut cingo caput  
 laurus, cum expello hostis castra, aut seruo  
 civis arma. Soleo etiam coronò Poeta he-  
 dera aut laurus; calceo comædus soccus,  
 et tragædus cothurnus.

## XLIV.

Cum Jacobus proficiscor in Mesopotamia,  
 venio ad quidam locus, post sol occasus,  
 ubi volo requiesco. Assumo unus ex lapis  
 qui jaceo in ager, et pono sub caput suus.  
 Et video in somnium angelus Deus ascendo  
 et descendo super scala, qui tango fidus.  
 Audio etiam Dominus Deus dicens fui,  
 " Ego sum Deus pater tuus; do tu et se-  
 men tuus terra, super qui dormio. Semen  
 E tuus

dust of the earth. In thee shall all nations of the earth be blessed."

#### XLV.

When Jacob awoke out of his sleep, he said, " Truly the Lord is in this place, and I did not know it. How terrible is this place ! Is it not the house of God, and the gate of heaven ?" Therefore Jacob, rising in the morning, took the stone, which he had put under his head, and set it up for a pillar, pouring oil upon it. He vowed also a vow, saying, " If God will be with me on this journey, and bring me back in safety to my father's house, I will love and obey him, all the days of my life; and this stone shall be called God's house."

#### XLVI.

Mercury, son of Jupiter and Maia, was the messenger of the Gods. He is said to have invented letters and the use of them. In eloquence, and the art of speaking, none could be compared to him. He was the first inventor of contracts, weights and measures. He also taught the art of buying and selling; and hence he was called the  
God

tuus sum sicut pulvis terra. In tu omnis  
natio terra benedico."

### XLV.

Cum Jacobus evigilo ex somnus is, dico,  
" Verè Dominus sum in hic locus, et ne-  
scio. Quàm terribilis sum hic locus ! Non-  
nè sum domus Deus, et porta cœlum ?"  
Itaque Jacobus, surgo manè fumo lapis,  
qui pono sub caput suus, et erigo in colum-  
na, fundo oleum super is. Voveo etiàm  
votum, dicens, " Si Deus sum egocum hic  
iter, et reduco ego in salus ad pater domus,  
amo et pareo hic, omnis dies vita meus ; et  
hic lapis voco domus Deus.

### XLVI.

Mercurius, filius Jupiter et Maia, sum  
nuncius Deus. Dico invenio litera et ulus  
hic. Eloquentia et ars loquendum, n mo  
possum comparo hic. Sum primus inven-  
tor pactum, libra et mensura. Doceo eti-  
am ars emo et vendo ; et hic appello  
Deus

God of merchants, and of gain. He is painted with a chearful countenance, and lively eyes, holding in his hand a winged rod, surrounded with two serpents.

### XLVII.

There was a small city, which had few inhabitants. A great king came to this city, and besieged it. There was in it, however, a poor wise man, who by his wisdom delivered the city; yet this poor man had no reward. Then, said I, wisdom is better than strength. Nevertheless, the poor man's wisdom is despised, and his words are not heard.

### XLVIII.

Minerva, or Pallas, Goddess of wisdom, war, arts, and sciences, was the daughter of Jupiter. Upon the head of this Goddess, there was a crown of olive, which is the symbol of peace; either, because war is only made, that peace may follow, or, because she taught men the use of that tree. She was very jealous, lest any one should excel her in any art. The Athenians were much devoted to her worship. That people had  
adored

Deus mercator et lucrum. Depingo alacris vultus, et vividus oculus, tenens manus alatus virga, cingo duo serpens.

### XLVII.

Sum exiguus urbs, qui habeo paucus incola. Magnus rex venio ad hic urbs, et is obsideo. Sum in is, tamen, pauper sapiens, qui sapientia libero urbs; tamen, hic pauper habeo nullus præmium. Tum, dico ego, sapientia sum præstans vires. Nihilominus, pauper sapientia contemno, et verbum non audio.

### XLVIII.

Minerva, aut Pallas, Dea sapientia, bellum, ars et scientia, sum filia Jupiter. Super caput hic Dea, sum corona oliva, qui sum signum pax; aut, quia bellum tantum infero, ut pax sequor, aut, quia doceo homo usus ille arbor. Sum admodum suspiciosus, ne quis antecello is aliquis ars. Atheniensis sum multum deditus ad is cultus. Ille  
populus

adored her, before Athens itself was built. The Rhodians also paid great honour to this Goddess.

## XLIX.

When the Trojan fleet was sailing to Italy, a storm arose, which rolled vast billows to the shore. Clouds and darkness were upon the face of the sky. The thunder roared, the lightning flashed, and sudden death threatened the miserable Trojans. Æneas, with a loud voice, thus exclaimed, "O thrice happy are they, who fell by the hands of Achilles, and Diomedes, under the lofty walls of Troy."

## L.

Aurora was the daughter of Terra and Titan, the sister of the Sun and Moon, and mothers of all the Stars. She sits in a golden chariot, drawn by white horses. She was much taken with the love of Cephalus, a very beautiful youth. When she could, by no entreaties, persuade him to violate his faith, plighted to his wife Procris, she carried him up into heaven by force. She also obtained



pōpulus adoro is, antequām Athenæ ipse  
condo. Rhodius quoquē do magnus honor  
hic Dea.

## XLIX.

Cum classis Trojanus navigo ad Italiā,  
tempestas orior, qui volvo vastus fluctus ad  
littus. Nubes et tenebræ sum super facies  
cœlum. Tonitru fremo, fulgur mico, et  
subitus mors minor miser Trojani. Æneas,  
elatus vox sic exclamo, “ O ter beatus sum  
ille, qui occido manus Achilles, et Diome-  
des, sub altus mœnia Troja.

## L.

Aurora sum filia Terra et Titan, soror  
sol et Luna, et mater omnis Stella. Sedeo  
aureus currus, ductus ab albus equus. Sum  
multū captus amor Cephalus, formosus  
adolescens. Cū possum, nullus precis  
persuadeo hic violō fides, datus uxor Pro-  
cris, tollo in cœlum vis. Obtineo etiā  
immor-

obtained immortality for Tithonus, son of Laöinedon, and brother of Priam.

## LI.

Pausanias sent to Xerxes, king of the Persians, all the Prisoners, whom he knew to be his friends, and begged that he would give him his daughter in marriage. If he did so, he promised that he, with his assistance, would reduce both Sparta, and the rest of Greece, under his power. The king immediately sends Artabazus to Pausanias with a letter, in which he praises him, and begs, that he would not spare any thing, to accomplish those things, which he promised.

## LII.

Not long after, Pausanias fell under the suspicion of the Lacedæmonians. Being recalled home, and accused of treachery, he is acquitted. He was not however sent back to the fleet; but he soon returned of his own accord, and there discovered his intentions. After the Lacedæmonians heard that he had conspired against his country, they sent ambassadors to him, who might inform

immortalitas Tithonus, filius Laomedon, et frater Priamus.

## LI.

Pausanias mitto ad Xerxes, rex Persa, omnis captivus, qui cognosco sum is amicus, et rogo ut do ille filia suus in matrimonium. Si ita facio, promitto sui, is auxilium, redigo et Spatta, et reliquus Græcia sub is potestas. Rex statim mitto Artabazus ad Pausanias cum epistola, in qui collaudo ille, et peto, ne quis res parco, ad is perficiendus, qui polliceor.

## LII.

Haud multò post, Pausanias incido in suspicio Lacedæmonius. Revocatus domus, et accusatus pro litio, absolvo. Non tamen remitto ad classis. Sed citò redeo suâ sponte, et ibi patefacio cogitatum suus. Postquàm Lacedæmonius audio is conjuro adversus patria, mitto legatus, ad is, qui facio

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inform him, that they would condemn him to die. Accordingly he was cast into the public Prison by the Ephori.

### LIII.

Ceres, the daughter of Saturn, and Goddess of corn, was the first, who invented and taught the art of tilling the ground. As soon as agriculture was introduced, and men began to contend about the limits of those fields, which were before common, she enacted laws, and settled differences. Ceres is painted beautiful, because the earth is very delightful, when it is arrayed with plants, diversified with trees, adorned with flowers, and enriched with fruits, when it displays the honours of the spring, and pours forth the gifts of autumn with a bountiful hand.

### LIV.

Agessilaus, king of the Lacedæmonians, praised justice as the chief of all virtues, and affirmed that no man could be brave, without justice. When certain persons told him, that something was commanded by the great king of the Persians. "Is he," replied



facio is certior, fui damno is caput. Itaque conjicio in publicus vinculum ab Ephorus.

### LIII.

Ceres, filia Saturnus, et Dea frumentum, sum primus, qui invenio et doceo ars colendum ager. Ut agricultura introduco, et homo cæpi contendo de terminus is ager, qui antea sum communis, fero lex, et compono lis. Ceres depingo formosus, quòd terra sum jucundus, cùm sum vestitus planta, variatus arbor, ornatus flos, et ditatus fructus, cùm exhibeo honor ver, et effundo donum autumnus, liberalis manus.

### LIV.

Agefilaus, rex Lacedæmonius, laudo justitia ut princeps omnis virtus, et affirmo nemo possum fortis sum, finè justitia. Cùm quidam dico is, aliquis impero à magnus rex Persa. “An,” respondeo ille, “magnus.

replied he, " greater than Agefilaus, if he is not juster ?" He thought that greatness was to be measured by justice, as a royal rule.

Leon, a wise and great King, being asked, in what city any one was safest, replied, " Where justice prevails."

### LV.

Cæsar being alarmed by these messages and letters levied two new legions in hither Gaul, and, in the beginning of summer, sent his lieutenant Quintus Pedius, who might conduct them into the more inland parts of Gaul. He himself, as soon as there began to be plenty of grass, came to the army. He gives orders to the Senones, and other Gauls, who were neighbours to the Belgæ, that they should learn what was doing among them, and acquaint him with every thing.

### LVI.

The Maese takes its rise from mount Vosagus, which is in the territories of the Lingones. Receiving that part of the Rhine, which is called Vahalís, it forms  
the

nus sum Agesilaus, si non sum iustus?"  
Existimo magnitudo sum metiendus iustitia, quasi regius regula.

Leon, sapiens et magnus rex, interrogatus, quis in urbe aliquis sum tutus, respondeo, " Ubi iustitia valeo."

## LV.

Cæsar commoveo hic nuntium et litera conscribo duo novus legio in citerior Gallia, et, initium æstas, mitto legatus suus Quintus Pedius, qui duco is in interior pars Gallia. Ipse, cùm primùm cæpi sum copia pubulum, venio ad exercitus. Do imperatum Senones, et reliquus Gallus, qui sum finitimus Belgæ, ut cognosco, quis ago apud ille, et facio sui certior de omnes.

## LVI.

Mosa copio initium a mons Vosagus, qui sum in finis Lingones. Accipiens is pars Rhenus, qui appello Vahalis, facio insula Batavi, et influo in oceanus. Sed Rhenus

F

rior

the island of the Batavi, and runs into the ocean. But the Rhine arises among those nations, who inhabit the Alps, and flows, with a rapid current, through the territories of the Helvetians. When it approaches to the sea, it divides it into several branches. These branches form many large islands, the inhabitants of which are supposed to live on fishes, and the eggs of birds.

### LVII.

Pompey conquered Mithridates in Armenia, and plundered his camp. Having slain forty thousand of his soldiers, he lost only twenty of his own army, and two centurions. Mithridates fled with his wife and two attendants. Not long after, being condemned to die, he drank poison. His son Pharnaces, having raised a mutiny among the soldiers, was the cause of his death. He reigned sixty years, lived seventy-two, and carried on war against the Romans forty years.

### LVIII.

Pompey made war upon Tigranes, and soon defeated him. Whereupon he came  
into

orior inter is natio, qui incolo Alpes, et fluo rapidus cursus, per finis Helvetii. Cùm appropinquo ad mare, divido in complures pars. Hi pars facio multus magnus insula, incola qui existimo vescor piscis, et ovum avis.

## LVII.

Pompeius vinco Mithridates in Armenia, et diripio is castra. Occido quadraginta millia is miles, amitto tantum viginti de suis exercitus, et duo centurio. Mithridates fugio cum uxor et duo comes. Haud nullò post, damno caput, bibo venenum. Filius suus Pharnaces, factus seditio inter miles, sum causa mors. Regno sexaginta annus, vivo septuaginta, et gero bellum contra Romanus quadraginta annus.

## LVIII.

Pompeius infero bellum Tigranes, et cito is vico. Itaque venio in castra is, qui  
F 2 pono

into his camp, which was pitched not far from Artaxata, and surrendered himself. Falling down at Pompey's knees he gave him his crown, which he immediately returned, but deprived him of a great part of his kingdom. Syria and Phœnicia were taken from him. He was obliged also to give six thousand talents of silver to the Roman people.

## LIX.

All Gaul being subdued by Cæsar's arms, such a fame of his great victories was spread among the barbarians, that ambassadors were sent to him by those nations, who lived beyond the Rhine. They all promised to give hostages, and to obey orders. Cæsar ordered these hostages to return to him in the beginning of next summer, because he was hastening into Italy and Illyricum. Accordingly he put the army into winter-quarters among the States, which were adjacent to those places, where he had carried on the war, and set out for Italy.



pono non longè ab Artaxata, et dedo fui. Procumbo ad Pompeius genu do hic corona suus, qui statem reddo, sed privo is magnus pars regnum. Syria et Phœnicia adimo hic. Cogo etiàm do sex mille talentum argentum Romanus populus.

## LIX.

Omnis Gallia subigo Cæsar arma, tantus fama magnus victoria perfero ad barbarus, ut legatus mitto ad is ab ille natio, qui incolo trans Rhenus. Omnis polliceor do obses, et facio imperatum. Cæsar jubeo hic obses redeo ad sui initium proximus æstas, quod propero in Italia et Illyricum. Itaque colloco exercitus in Hyberna inter civitas, qui sum finitimus hic locus, ubi gero bellum, et in Italiam contendo.

## LX.

When several days had passed in the winter-quarters, and Cæsar had ordered corn to be brought in, he was informed by his spies, that all the inhabitants had departed in the night, from that part of the village, which he had assigned to the Gauls, and that the neighbouring hills were taken possession of by a great number of men. For many reasons it happened, that the Gauls on a sudden entered into a design of renewing the war, and cutting off Cæsar's army.

## LXI.

Cotta being asked his opinion, made a speech to this purpose. It is the part of wise men to do nothing rashly. I do not think that we ought to remove from winter-quarters, without the order of Cæsar. Our winter-quarters being fortified, we shall easily withstand the forces of the Germans. Our enemies, after receiving many wounds, have desisted from the siege. We have enough of corn. Cæsar will not forget his faithful soldiers. It becomes us to remember that we are Romans.

## LXII.

## LX.

Cū complures dies transeo in Hyberna, et Cæsar jubeo frumentum comporto, certior fio ab explorator, omnis incola discedo nox, ex is pars vicus, qui do Gallus, et proximus collis occupo, a magnus multitudo homo. Multus de causa accido, ut Gallus repentē in eo consilium redintegro bellum, et opprimo Cæsar exercitus.

## LXI.

Cotra rogo sententia, habeo oratio hujusmodi. Sum sapiens facio nihil temerē. Haud existimo ego debeo discedo ab Hyberna, injussu Cæsar. Hyberna munio, facile resisto copię Germanus. Hostis, multus vulnus acceptus ab obsidio desisto. Habeo fatis frumentum. Cæsar non obliviscor fidelis miles. Decet ego meminisse ego sum Romanus.

## LXII.

## LXII.

We ought to use diligence ; for without diligence and industry no man can become famous. Time past cannot be recalled. Our life is short. The day of our death is uncertain. Let us therefore do our duty, and we shall receive a reward.

He seems to me to live, and enjoy life, who, being intent on business, seeks the glory of some famous action, or useful art. But in the great multitude of affairs, nature has pointed out different ways.

## LXIII.

Sesostris, King of Egypt, had his carriage drawn by four captive Kings, whom he had not condemned to die. But as one of them continually fixed his eyes upon the wheel of the chariot, Sesostris asked him what he meant ? The captive King replied, “ the turning of the wheel puts me in mind of our fortune ; for that part, which is now highest, presently becomes lowest, and that which is lowest becomes the highest.”

## LXIV.

## LXII.

Debeo utor diligentia ; nam sine diligentia et industria, nemo possum fio clarus. Tempus præteritus non possum revoco. Vita noster sum brevis. Dies mors sum incertus. Facio igitur officium noster, et accipio præmium.

Is videor ego vivo, et fruor vita, qui, intentus negotium, quæro gloria aliquis præclarus facinus, aut utilis ars. Sed in magnus copia res, natura ostendo diversus iter.

## LXIII.

Sesostris, rex Ægyptus, habeo currus ductus à quatuor captivus rex, qui non damno caput. Sed ut unus is semper infigo oculus rota currus, Sesostris is interrogo, quis fui volo ? Rex captivus respondeo, " circumvolutio rota admoneo ego noster fortuna ; nam is pars, qui nunc sum summus, statim fio infimus, et qui infimus sum fio summus."

## LXIV.

## LXIV.

The nation of the Suevi is by far the greatest, and the most warlike of all the Germans. They are said to have an hundred cantons. From each canton they send yearly a thousand soldiers, for the purpose of war. The rest, who stay at home, maintain both themselves and them. These again, the following year, in their turn, are in arms; and those stay at home. Thus neither husbandry nor the art and practice of war are neglected. They clothe themselves with skins, and live upon milk and venison.

## LXV.

Thales was one of the wise men of Greece. He was the first who brought geometry into that country. He first observed the motions of the sun and stars, the origin of winds, and the nature of thunder. Being asked what he thought the most difficult thing in the world, he answered, "to know one's self."

The souls of men are immortal, but their bodies return to the dust. Virtue removes the fear of death.

## LXVI.



## LXIV.

Gens Suevi sum longè maximus, et bellicosissimus omnis Germanus. Dico habeo centum pagus. Ex singuli pagus mitto quotannis mille miles, causa bellum. Reliquus, qui moneo domus, alo et sui et ille. Hic rursus, annus sequens, vicissim, sum in arma; et ille maneo domus. Sic, neque agricultura, nec ars et usus bellum negligo. Vestio sui pellis, et vescor lac et caro ferinus.

## LXV.

Thales sum unus ex sapiens homo Græcia. Primus sum, qui introduco geometria in is regio. Primus observo motus sol et sidus, origo ventus, et natura tonitru. Interrogo, quis existimo difficillimus in mundus, respondeo. "Nosco sui ipse."

Animus homo sum immortalis, sed corpus redeo ad pulvis. Virtus tollo timor mors.

## LXVI.

## LXVI.

Fools compare themselves to great men, and prefer pleasure to virtue ; but wise men know, that virtue is the most valuable of all things.

Teach thy son obedience, and he shall bless thee ; teach him temperance and he shall have health ; teach him science, and his life shall be useful ; teach him religion, and his death shall be happy.

Speech is given to all, wisdom to few, and the way to true happiness is shewn to us by the word of God only.

## LXVII.

Next day Cæsar, before the enemy could recover themselves from their consternation and flight, led his army into the territories of the Sueffiones, who are neighbours to the Remi, and, having performed a great march, set out for the town Noviodunum. But endeavouring to besiege it, he was not able to take it, on account of the breadth of the ditch, and the height of the wall, though few defended it. Wherefore, having fortified his camp, he began to provide what things were necessary for a siege.

## LXVIII.

## LXVI.

Stultus comparo fui magnus homo, et antefero voluptas virtus; sed sapiens icio, virtus sum pretiosus omnis res.

Doceo filius tuus obedientia, et benedico tu; doceo is temperantia, et habeo fanitas; doceo is scientia, et vita sum utilis; doceo is religio, et mors sum felix.

Sermo do omnis, sapientia paucus; et via ad verus felicitas ostendo ego ex verbum Deus solus.

## LXVII.

Posterus dies Cæsar, priusquàm hostis possum recuperio fui ex terror et fuga, duco exercitus in finis Sueffiones, qui sum finitimus Remi, et, confectus magnus iter, contendo ad oppidum Noviodunum. Sed conatus obsideo, non possum expugno, propter latitudo fossa, et altitudo murus, quamvis paucus is defendo. Itaque, castra munitus, cæpi comparo quæ sum necessarius obsidio.

## LXVIII.

When the Judge of all the earth shall appear, dust shall become life at his command. The death of good men is not eternal. We shall not sleep for ever. This life is only the infancy of our existence. We shall be raised again ; and, if we are good, we shall not experience the second death. The son of man shall burst open the doors of the tomb ; he shall bid the dead awake, and shall gather all his friends from the four winds of heaven.

## LXIX.

As the rivers pour their streams into the sea, from whence they came, so the man who is endued with a good disposition, is mindful of favours. He forgets them not all the days of his life.

The hand of the generous man is like the clouds of Heaven, which drop upon the earth fruits, herbs and flowers. But the heart of the ungrateful man is like sand, which swallows the showers that fall, and buries them in its bosom, and produces nothing.

## LXX.

## LXVIII.

Cum Judex totus orbis terrarum appareo, pulvis fio vita ille jussu. Mors bonus non sum æternus. Non semper dormio. Hic vita sum tantum infantia noster existētia. Resuscito; et si bonus sum, non ex-  
 perior secundus mors. Filius homo per-  
 sumpo fores sepulchrum; jubeo mortuus  
 expergiscor, et colligo amicus ex quatuor  
 ventus cœlum.

## LXIX.

Ut fluvius fundo aqua in mare, unde  
 venio, sic homo, qui sum præditus bonus  
 indoles, sum. memor beneficium. Non  
 obliviscor is omnis dies vita suus.

Manus liberalis homo sum similis nubes  
 cœlum, qui distillo super terra fructus, her-  
 ba et flos. Sed cor ingratus homo sum  
 similis arena, qui devoro imber qui cado, et  
 sepelio ille in sinus, et produco nihil.

## LXX.

After Alexander had received the cup at the feast, to which Medius Thessalus invited him, he groaned in the middle of his draught, as if stabbed with a dart; and being carried out from the feast, he was racked with so much pain, that he called for a sword to kill himself with.

Philip said that he saw a cloud of terrible and bloody war rising in Italy, that he saw the storm roaring and thundering from the west, which would stain all places with a vast shower of blood.

## LXXI.

Lævinus, who had formerly been in many wars, and had often fought with great success, was sent with a numerous army to recover those provinces, which had revolted from the Romans. When he entered into Sicily, the Sicilians laid down their arms, and surrendered themselves to the general. The Macedonians were not so easily conquered. The contest between the two armies was sometimes doubtful. But at last, Lævinus, having humbled Macedonia, returned with great glory to Rome.

## LXXII.



## LXX.

Postquam Alexander accipio poculum in convivium, ad qui Medius Thessalus is invito, ingemo medius potio, quasi confodio telum; et elatus ex convivium crucio tantus dolor, ut posco gladius qui sui interficio.

Philippus dico, video nubes trux et cruentus bellum consurgens in Italia, video tempestas fremo et tono ab occasus, qui fædo omnis locus magnus imber sanguis.

## LXXI.

Lævinus, qui antea sum in multus bellum, et sæpè pugno magnus successus, mitto cum ingens exercitus, ad recuperandus hic provincia, qui deficio a Romanus. Cum ingredior in Sicilia, Siculus discedo ab arma, et dedo sui dux. Macedo non tam facilè vinco. Certamen inter duo exercitus, sum interdum anceps. Sed tandem Lævinus, fractus Macedonia, revertor magnus gloria Roma.

## LXXII.

All the nations towards the west and south being conquered, the Scythians and Sarmatians sent Ambassadors to Rome, begging an alliance. The Seres and the Indians, who live under the sun, with jewels and pearls, brought also elephants among their presents. The length of their journey was so great, that they scarce finished it in four years. Thus there was peace through the whole world; so that Cæsar Augustus at last ventured, in the seven hundredth year, from the building of the city, to shut the double-faced Janus. Augustus, for his great actions, was called the father of his country.

## LXXIII.

Midas requested of Bacchus, that whatever he touched might become gold; Bacchus consented. Whatever, therefore, Midas touched instantly became gold. Even his meat and drink were converted into gold. Midas, now sensible of his mistake, accused himself of folly, and begged that Bacchus would remove this pernicious gift.

Bacchus

## LXXII.

Omnis gens ad occasus et meridies pacatus, Scythia et Sarmata mitto legatus Roma. peto amicitia. Seres et Indi, qui vivo sub sol, cum gemma et margarita, duco quoquè elephas inter munus. Longinquitas via sum tantus, ut vix finio quadriennium. Sic sum pax per totus orbis terrarum; adeò ut Cæsar Augustus, tandem audeo, septingentesimus annus ab urbs conditus, claudio geminus Janus. Augustus, ob ingens factum, appello pater patria.

## LXXIII.

Midas peto a Bacchus, ut, quisquis tango fio aurum; Bacchus assentio. Quisquis igitur Midas tango statim fio aurum. Etiam cibus & potus muto in aurum. Midas, nunc conscius error, accuso sui stultitia; et obsecro ut Bacchus tollo hic perniciosus donum. Bacchus jubeo is lavo in flumen Pactolus.

Bacchus ordered him to bathe in the river Pæctolus. Midas did so, and the sand of that river was changed into gold.

## LXXIV.

When the Lacedæmonians endeavoured to oppress the Grecian States, and possessed the citadel of Cadmus, which they had seized upon by stratagem; the Thebans shook off the yoke by the assistance of the Athenians. This gave occasion to the Bæotian war, in which, after many engagements, and various events of war, the Lacedæmonians were almost entirely subdued by the Bæotian generals, Pelopidas and Epaminondas, and lost the sovereignty of Greece.

## LXXV.

The Inhabitants of Egypt were renowned for their wisdom and learning, even in the earliest times. Hermes filled all Egypt with useful inventions. He, according to them, first taught men letters, music, religion, eloquence, and other arts. Most historians say, that Æsculapius, king of Memphis, was the first physician. In fine, the ancient Egyptians, as to arts and sciences,  
and

Pactolus. Midas ita facio; et arena iste flumen in aurum transmutato.

## LXXIV.

Cum Lacedæmonius conor opprimo Græcus civitas, et teneo arx Cadmus, qui occupo dolus, Thebanus excutio jugum, auxilium Atheniensis. Hic do occasio bellum Bæoticus; in qui, post multus pugna, et varius eventus bellum, Lacedæmonius ferè penitùs subigo à Bæoticus dux, Pelopidas et Epaminondas, et amitto principatus Græcia.

## LXXV.

Incola Ægyptus sum celebrer ob sapientia et doctrina, primus etiam tempus. Hermes compleo totus Ægyptus utilis ars. Hic, secundum ille, primus doceo homo litera, musica, religio, eloquentia, et alius ars. Plerusque historicus aio, Æsculapius, rex Memphis, sum primus medicus. Deniquè, vetus Ægyptius, quoad ars scientiaque, et præclarus monumentum magnificentia, meritò

and the illustrious monuments of magnificence, have deservedly obtained the preference among all nations of the world.

## LXXVI.

Menes was the first king of Egypt. History relates nothing remarkable concerning him. The most famous among the Egyptian Princes was Sesostris, who, with amazing rapidity, over-ran and conquered Asia, and, having subdued the countries beyond the Ganges, advanced as far as the ocean. At last losing his sight, he laid violent hands on himself. The Kings of that part of Egypt, whereof Tanis was the capital, took all the name of Pharoah.

## LXXVII.

Tarquin, the seventh and last of the Roman Kings, was driven into banishment, and scarce two or three of his friends were left in the city.

All Gaul is divided into three parts, whereof the Belgæ inhabit one, the Aquitani another, the Gauls the third. Of all these the Belgæ are the bravest.

The tyrants are conquered, and flee back  
to



ritò potior palma apud cunctus gens orbis  
terra.

## LXXVI.

Menes sum primus rex Ægyptus. Historia narro nihil insignis de ille. Clarissimus inter Ægyptiacus princeps sum Sesostris, qui, mirus celeritas, peragro et vinco Asia, et, subigo regio trans Ganges, progredior usque ad oceanus. Tandem captus oculus, sui mors conscisco. Rex ille pars Ægyptus, qui Tanis sum caput, assumo omnis cognomen Pharaon.

## LXXVII.

Tarquinius, septimus atque ultimus Romanus rex, ago in exilium, et vix duo aut tres amicus relinquo in urbs.

Omnis Gallia sum divisus in tres pars; qui Belgæ incolo unus, Aquitani alius, Gallus tertius. Hic omnis Belgæ sum fortis.

Tyrannus vinco et in urbs refugio. Post  
hic

to the city. After this they begged assistance of the Lacedæmonians. The war is renewed, and five hundred of the Lacedæmonians are slain in Battle.

## LXXVIII.

Belus is said to have reigned at Babylon. His son Ninus ordered his father's image to be worshipped as a god. This is remarked to have been the origin of idols. Ninus, fired with the desire of sovereignty, began to extend his empire by arms. He reduced Asia under his dominion, and made himself master of Bactria. He enlarged the city of Nineve, which had been built by Ashur, and founded the empire of the Assyrians. He himself reigned fifty-four years.

## LXXIX.

The victory which Cæsar obtained in the plains of Pharsalia was destructive to the commonwealth, fatal to the city, and dismal to mankind.

Historians relate, that Cyrus, king of Persia, who conquered the greatest part of Asia, waged war at last against the Scythians, whose queen was named Tomyris.

c peto auxilium a Lacedæmonius inter-  
tio in prælium.

## LXXVIII.

Belus dico regno Babylon. Filius is  
vinus jubeo pater suus simulacrum colo  
ro Deus. Hic noto sum origo idolum.  
vinus, flagrans studium imperandum, cæpi  
propago imperium arma. Redigo Asia in  
us ditio, et potior Bactria. Amplio urbs  
ineve, qui condo ab Ashur, et constituo  
imperium Assyrius. Ipse regno quinquæ-  
inta quatuor annus.

## LXXIX.

Victoria, qui Cæsar adipiscor in campus  
hartalia, sum perniciosus respública, fu-  
estus urbs, et dirus humanus genus.

Historicus narro, Cyrus rex Persia, qui  
omo magnus pars Asia, gero bellum tan-  
em contrà Scythia, qui regina appello To-  
pyris ; exercitus is deleo, et ipse occido ;  
H caput

that his army was routed, and himself slain; that his head was cut off, and thrown into a vessel full of blood.

### LXXX.

Cyrus, in the fortieth year of his age, was called from Persia, to assist his uncle Cyaxares, king of the Medes, in his war against the Babylonians and their ally Cræsus, king of Lydia. This war lasted twenty one years. Cyrus's success was wonderful. He vanquished Cræsus, and took the royal city Sardis. After this he subdued all the continent between the Ægean sea and the Euphrates. He reduced the strong city of Babylon, and, having delivered the government of that kingdom to his uncle Cyaxares, called also Darius the Mede, he returned into Persia.

caput is abscindo, et conjicio in vas plenus sanguis.

## LXXX.

Cyrus, quatuoragesimus ætas annus, arcesso è Persia, ut adjuvo avunculus suus Cyaxares, rex Medus, in bellum contra Babylonius, et is socius Cræsus, rex Lydia. Hic bellum duro viginti annus et unus. Cyrus felicitas sum mirus. Supero Cræsus, et expugno regius urbs Sardis. Post hic perdomo totus regio, inter mare Ægeus et Euphrates. Subigo Babylon urbs munitissimus, et, traditus administratio is regnum avunculus suus Cyaxares, dictus etiã Darius Medus, ipse in Persia regredior.

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P A R T II.

ENGLISH LESSONS *to be rendered*  
*into* LATIN.

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I.

**Y**EARS, and months, and days slide away. Time past never returns. We all hasten to one end.

Virtue is its own reward, and envy its own punishment. Religion is the greatest Wisdom.

Proud men fall, but humble men shall be exalted. High towers fall, whilst low cottages fall.

No man ought to be called happy before his death.

II. The

## II.

Friendship constitutes the chief happiness of human life. Without friends the world is nothing but a wilderness. "A cheerful friend," says Horace, "is so great a blessing, that nothing can be compared with it." Socrates thought friendship the sweetest possession. "No tree," said he, "yields pleasanter fruit than a true friend."

## III.

Friendship cannot long subsist between many persons. A man may have a thousand acquaintances, and not one friend among them all. If we have one friend, let us think ourselves happy. If a man once profess himself a friend, let him endeavour to be always such. He can never have any true friends who often changes them.

Others may be companions, but the good and wise only can be friends.

## IV.

Cæsar is sent into Germany ; he marches with his army beyond the Rhine, lays waste the

country, and returns with glory to winter-quarters.

Whilst the war is carried on in Numidia, against Jugurtha, the Romans were defeated by the Gauls, nigh the river Rhine.

Phaeton, the son of Phœbus, fell from heaven into the Po, in Italy. His sisters bewailed his death till they were all changed into poplar trees.

## V.

Prosperity is not without its troubles, nor adversity without its comforts. A good man, whether he be rich or poor, will, at all Times, rejoice with a chearful countenance.

Contentment is only to be found within our own breast. The man who is contented with little has enough; he who complains has too much.

Gyges, the rich king of Lydia, enquired of the oracle who was happier than himself? The oracle answered, "The poorest man in your kingdom, who has learnt the art of contentment."

## VI.

A man of real fortitude is not dejected by the frowns of adversity. He stands firm as a rock on the sea-shore. The waves of affliction cannot move him. He raises his head like a tower on a hill. He meets the evils of life as a man who goes forth to battle, and returns with victory in his hand.

## VII.

After they came to a conference, peace was concluded between them.

The general drew up his army on this side the Alps. None ever fought more bravely against an enemy.

In the mean time Asdrubal, and his colleague, who had continued in Spain with a great army, are conquered by the two Scipios, the Roman generals.

## VIII.

Honours, monuments, and all the works of vanity and ambition, are demolished and destroyed by time ; but the reputation of wisdom is venerable to posterity.

wisdom

Wisdom is better without an inheritance, than an inheritance without wisdom.

Nothing can be more inglorious than a gentleman only by name, whose soul is ignorant, and life immoral.

A great fortune in the hands of a fool is a great misfortune ; riches will only add to his folly.

## IX.

Truth is always consistent with itself. It is always at hand, and sits upon our lips. But a lie is troublesome, and often obliges a person to tell more lies.

Nothing appears so mean as dissimulation. Weak animals only endeavour to supply, by craft, the defects of strength, which nature has not given them.

Truth is born with us, and we must do violence to our nature before we shake off our veracity.

## X.

The Romans worshipped virtue and honour as Gods. They built two temples, which were so situated, that none could enter

enter the temple of honour, who had not first passed through the temple of virtue.

Maximilian, emperor of Germany, gave a very good answer to a certain person, who requested of him to make him a nobleman; "I am able," said he, "to make you rich, but virtue only can make you noble."

## XI.

When Cæsar heard that the Helvetii were in arms, and that they had resolved to make their way through his province, he made haste to march from Rome, and came very quickly to Geneva.

The Ambassadors complained that they were slighted, and took it ill that they were ordered to depart from the city; but the king declared, that he would reckon them for enemies, unless they went off at the day appointed.

## XII.

The Athenians raised a noble statue to the memory of Æsop, and placed a slave on a pedestal, that men might know that the way to honour was open to all.

The



The endowments of the mind make men great. "Who," says Seneca, "is a gentleman? The man to whom God has given wisdom and virtue."

He who boasteth of his ancestors confesseth that his own virtue is not very great. We ought not to be proud, on account of those honours, which were acquired before we existed. For what advantage can it be to a blind man that his parents had good eyes? Does he see the better?

### XIII.

The general triumphed most splendidly in a golden chariot, with his two sons. Two princes were led before his chariot. Many kings came to this sight.

Cæsar returning from Gaul began to demand another consulship; but he was ordered to disband his army, and return to the city; for which injury he came from Ariminum, where he had his soldiers collected to fight against his country. Cæsar prevailed, but was afterwards murdered.

### XIV.

Whatever is truly great and majestic does not want ornaments. It is most like to  
itself

itself when it is least adorned. “ I study to make myself famous,” said king Thefeus, “ not so much by splendid appearances, and the applauses of others, as by my own acts of real virtue.”

Let any one raise his eye from the most magnificent parade or triumph to the expanse of heaven, and instantly what was great is little, what was public is private.

## XV.

The city, which the Greeks destroyed and burnt, was called Troy, and the inhabitants were named Trojans.

Hector, son of Priam, king of Troy, whom Achilles slew, and dragged round the walls of Troy, was a very brave man.

They are good boys whom glory encourages, and commendation delights. They will become excellent men.

## XVI.

All men have their frailties. Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults ; ought we not, also, to love our friends with their faults ?

He

He who loves, on account of virtue, can never be weary, because there are always fresh charms to attract and entertain him.

Sylla's monument had this inscription, "No friend ever overcame me with kindness, no enemy with injury."

### XVII.

Cæsar first conquered the Helvetians, who are now called the Sequani. He afterwards subdued all Gaul, which is betwixt the Alps and the British ocean.

To see is pleasant, but to discover truth is more pleasant. Philosophy, therefore, which investigates truth, is a most noble study.

Alexander engaged with no enemy whom he did not conquer, and besieged no town which he did not take.

### XVIII.

Diogenes being asked how a man could be revenged of his enemy? answered, "by doing that which is right and honourable."

When Plato was informed that some persons accused him of many crimes, of which he was innocent, he said, "I will endea-

I

your

your to live so, that nobody will believe them."

There is seldom any thing spoken in malice which turns not to the disadvantage of him who speaks it.

## XIX.

Cyrus and Alexander, who subdued Asia, are renowned among all nations.

They say that Marcus Tullius Cicero, the orator, was a very great philosopher. He sent his son Marcus to the city of Athens, that he might hear the lectures of Cratippus, a very famous teacher, and receive instructions from him.

Honour, praise, and glory, are valued and sought after by good men; but the wicked despise both human and divine laws.

## XX.

He is a wise man who is content with little. Riches cannot make men happy. He who increaseth his riches increaseth his cares; but a contented mind is a hidden treasure.

Yet, if we suffer not the allurements of fortune

fortune to rob us of justice and temperance, charity and modesty, even riches themselves shall not make us unhappy. But the cup of felicity, pure and unmixed, is not the lot of mortals.

## XXI.

Catiline, a man of very noble extraction, but of a very wicked disposition, with some famous indeed but daring men, conspired against his country. His accomplices being seized were strangled in prison. And, indeed, what could be hard or too severe against men convicted of such villainy.

Who will wonder that the enemy were defeated, when one of the Consuls ordered his own son, though victorious, to be slain, because he had fought contrary to orders.

## XXII.

An honest man is believed without an oath; his reputation swears for him.

Xenocrates was a man of so great truth and fidelity, that the Athenians gave him alone this privilege, that his evidence should be lawful without swearing. And it is said of Fabricius, that a man might as well at-

tempt to turn the sun out of its course, as persuade him to do a base or dishonest action.

Truth is so great a perfection, says Pythagoras, that if God would render himself visible to men, he would chuse light for his body, and truth for his soul.

### XXIII.

Alexander engaged with no enemy whom he did not conquer, and besieged no town which he did not take.

Cineas, who was Demosthenes's scholar, and skilled in the Latin tongue, was sent to Rome by Pyrrhus, to advise the Romans to sue for peace. But the Romans afterwards dispatched generals into Greece, and other parts, who taught the nations, till that time free, to beg peace of them, and to be subject.

### XXIV.

Agefilaus being asked what he thought boys should chiefly learn? answered, "What they ought to do when they become men."

Zeno hearing a young man speak too freely, said to him, "For this reason we have



have two ears and only one tongue, that we may hear much and speak little."

The doctrine of duties is the most useful part of all philosophy.

## XXV.

Cæsar resolved to take Dumnorix with him into Britain, because he knew him to be desirous of change, fond of power, of a great spirit, and of great authority among the Gauls; though he persisted to intreat that he might be left in Gaul.

Sylla was fond of pleasure, but fonder of glory. He hastened with his victorious army from Asia. And, indeed, since Marius had been so cruel against his friends, how great severity was there occasion for, that Sylla might be revenged of Marius?

## XXVI.

A good education is better than a great estate. To what purpose is it to heap up riches, and to have no concern to what heirs we leave them?

Those who have not judgment and prudence will not learn much by travelling. "If a man will become wise," said Socrates,

crates, " he must change his spirit, not his climate."

Wisdom and virtue make the poor rich, and the rich honourable.

## XXVII.

Cyrus, after many victories, carried the war into Lydia, where he routs Cræsus's army. Cræsus himself is taken. By how much slighter this war was than the former, by so much the milder was the victory. Cræsus obtains the city of Barce, in which, though he did not lead a king's life, yet he led a life next to royal Majesty. This clemency was no less useful to the conqueror than to the conquered.

The first epistle of Horace is sweeter than any honey.

## XXVIII.

It is the custom of mankind to follow example, rather than precept; but it would be much safer to learn by precept, rather than example.

The common people are not good judges of a man's merit; they are slaves to fame; their eyes are dazzled with the pomp of  
riches

riches and honours, and splendid retinue; it is not, therefore, to be wondered at, if they bestow their praise on those who least deserve it.

## XXIX.

The Macedonians rush upon the sword, with contempt of an enemy so often conquered by them. Alexander himself attempted the most dangerous things. Where he saw the enemy thickest, there he always thrust himself.

Micipsa imagined that Jugurtha would be an honour to his kingdom, and thought it a glory to himself that he was called the friend and ally of the Roman people.

Nothing is sweeter to the mind than the light of truth.

## XXX.

Diogenes was a Grecian Philosopher, who much admired poverty, and placed his chief happiness in content. His method of living, however, was extraordinary, for instead of a house he dwelt in a tub, from whence he laughed at the luxuries of great men. He even condemned the use of many things

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things which are generally reckoned the necessaries of life. Seeing a boy drink out of the hollow of his hand, he broke his pitcher, saying, "That nothing was necessary to him which another did not want."

## XXXI.

When Alexander, for his conquests surnamed the Great, the son of Philip, king of Macedonia, once came to visit him, and asked him what he should do for him? "Nothing," replied the Cynic, "but stand out of my sun-shine, and do not deprive me of that which you cannot give me." In so little estimation did he hold princes, or their favours.

The happiness of every man depends, in great measure, on the disposition of his mind, otherwise we should not every day see some people unhappy with every thing that can contribute to their felicity, whilst others, who have scarcely necessaries, seem merry and happy.

## XXXII.

Cæsar Octavianus, Mark Anthony, and Lepidus, divided the Roman empire among them-



themselves. Anthony married Cleopatra, the most beautiful woman of her age, who, desirous of the empire of the world, stirred him up to make war against Cæsar Octavianus, which brought destruction on them both.

Vitellius, ignorant of the victory, was drawing together the remaining strength of the German army. Most of the soldiers were on their march: a few only of the veterans were left in winter-quarters.

### XXXIII.

If we examine the condition of those who appear to be most prosperous, we shall find that they are not altogether what they desire to be; something is still wanting to that fulness of satisfaction which they hoped to acquire. It is rather the expectation of what they have not, than the enjoyment of what they have, which occupies the most successful.

### XXXIV.

The dog is of all animals the most faithful and sagacious. There are few things which he may not be taught to do. There  
are

are instances, both in ancient and modern history, of the fidelity of dogs. Some of them have been the cause of discovering their master's murder. They have often saved men's lives by attacking those who offered them violence. Homer tells us, that Ulysses, returning from the siege of Troy, after he had been absent twenty years, was unknown to his queen, and to every one in his palace, except his dog, who recognized him.

## XXXV.

Romulus, having founded the city of Rome, admitted a number of the neighbouring inhabitants into the government. He chose an hundred senators, who, from their age, were called Fathers, and their children Patricii. By their advice he transacted every thing. As he and his people had no wives, he invited the neighbouring nations to the sight of games, and seized their young women. Whereupon the adjacent nations made war upon the Romans.

## XXXVI.

## XXXVI.

A man of letters never knows the plague of idleness. When the company of his friends fail him he finds a remedy in reading, or in composition.

He that follows his recreation instead of his business, in a short time will have no business.

If age puts an end to our love of pleasure, and does the business of virtue, there can be no cause of complaint.

## XXXVII.

Romulus defeated the Cæninenses, and slew their king Acron with his own hand. Whereupon he dedicated a temple to Jupiter Feretrius. He also triumphed over the Antemnates, Fidenates, and Veientes. When his army was almost routed by Tatius, king of the Sabines, he vowed a temple in the Forum to Jupiter Stator. The action being renewed, the Sabine women put an end to the war by their entreaties. An alliance is made between the generals, and the Sabines remove to Rome.

## XXXVIII.

## XXXVIII.

To become familiar with the name of vice is the first introduction to the practice of it; and to see ill actions unmoved is the first step towards committing them.

Let us assume a habit of virtue, and it will grow every day easier to us. We shall be able to resist temptation. A good man shuns even the shadow of evil, and starts at the thoughts of vice. He knows that he cannot be too far removed from the habitations of the wicked.

## XXXIX.

Romulus reigned thirty-seven years. He is said to have disappeared in a tempest, which arose on a sudden, when he was reviewing his army at the lake of Caprea; and being thought to have ascended to the gods, he was afterwards deified. It is more probable, however, that he was murdered by the Senators, to whom his growing tyranny was become intolerable. After his death the Senators governed at Rome by turns, and under their administration a whole year was compleated.

## XL.

The inconsistency of man's nature, and the mutability of things, occasion endless revolutions. We always either improve in virtue, or become worse.

Some men are very diligent in acquiring learning; some in aspiring to honours and preferments; some in heaping up riches; and many are intent upon pleasures and diversions. But amidst this variety, few apply themselves to the true wisdom which should direct their lives.

## XLI.

Gold and poverty have often persuaded men to bad things; but I give thanks to God that my brother has done you no wrong. I give credit to the words of the messenger, more than to yours. I will not shut my ears to the truth.

The king being frightened, put spurs to his horse, and withdrew himself from the battle. His army was defeated and put to flight. The cities and towns soon after began to submit themselves to the conqueror.

## XLII.

Do not, says Hanno, give yourselves up to immoderate joy. Mago deceives you. He only promises you imaginary triumphs. If we can believe him, Hannibal has entirely routed the Roman armies. Why, then, does he ask for more soldiers? He has twice taken and plundered the Roman camp. He is loaded with booty. Why, therefore, should we send him more money and provisions? The Romans do not desire peace, and consequently are not so much humbled, as he would persuade us. Let us not exhaust ourselves merely to satisfy Hannibal's pride.

## XLIII.

By reading we enjoy the dead, by conversation the living, and by contemplation ourselves. Reading enriches the memory, conversation polishes the wit, and contemplation improves the judgment. Of these reading is the most important, because it furnishes both the other. Antisthenes the philosopher being asked, what fruit he had gained by his studies, answered, " That he had



had learned to live, and converse with himself."

#### XLIV.

Hamilcar being chosen general discharged that office with great applause. He soon restored to his country all the revolted cities, and among these Utica and Hippon, the strongest of all Africa. Nor was he content with this, but likewise extended the bounds of the Empire. He subdued several great and warlike nations in Spain, and enriched all Africa with horses, arms, men, and money. So great a general is worthy of the highest praise.

#### XLV.

It is said, in the old heathen fable, that, when Prometheus stole fire from heaven, with which he animated mortal bodies, Jupiter, in anger to mankind, gave Pandora a box, which was shut; but her curiosity prompting her to open it, a variety of plagues and evils flew out, which immediately dispersed themselves over the world. Confounded and astonished, Pandora at length shut the fatal box again, when, all the rest of its contents being fled, hope

alone remained at the bottom, which proved the only consolation to mankind, for the plagues which Jupiter had sent amongst them.

### XLVI.

There is much greater satisfaction in doing, than receiving good. To relieve the oppressed is the most glorious act, of which a man is capable. It is, in some measure, doing the business of God and Providence, and is attended with a heavenly pleasure, unknown to all, except the beneficent and liberal.

It is not in the power of a good man to refuse to make another happy, when he has both ability and opportunity.

### XLVII.

When Pausanias king of the Lacedæmonians came to the assistance of the Athenians, he made peace betwixt Thrasylbulus, and those who held the town. Thrasylbulus also made a law, that no body should be called to an account for things past; and they called this an act of oblivion.

A letter of Darius is delivered to Alexander, in which the marriage of a daughter

ter and part of his kingdom are offered to him ; but Alexander ordered Darius to come, and leave the disposal of his kingdom to the conqueror.

## XLVIII.

Cyrus, the first emperor of Persia, obtained a great victory over the Assyrians. Many of the enemy were killed and wounded. After the battle, Cyrus was very much affected at seeing the field covered with dead bodies, and ordered the same care to be taken of the wounded Assyrians, as of his own soldiers. " They are men, as well as we," said he, " and are no longer enemies, when they are vanquished."

## XLIX.

To be without hope, is the most dreadful of all earthly punishments. It is the refuge of the poor and needy, and renders the distribution of our lots below more equal. Hope is our best companion here. It leads us as it were by the hand, through all difficulties and dangers. Without hope, how could we exist ? How could we support ourselves under afflictions ? What cor-

dial should we have to oppose to the various anxieties and cares with which this frail life abounds ?

## L.

Caius, a Roman nobleman, who was thrice consul, when he had beaten Pyrrhus, king of Epirus, and driven him out of Italy, divided the land among the soldiers. He distributed to every man four acres, and reserved no more for himself. He thought, that none ought to be a general, who was not content with the share of a common soldier. “ I had rather,” said he, “ rule over rich men, than be rich myself.”

## LI.

Of all the pursuits of ambition, a crown is reckoned the most noble and valuable. In the opinion of some men, all human felicity is centred in the circle of it. But, if they were exalted to the dignity, which they so much covet, it is certain they would soon find their error, and be compelled by experience to confess, that the crown of gold is inseparable from a crown of thorns.

LII.

The oracle of Apollo at Delphos being asked, why Jupiter should be the chief of the Gods, since Mars was the best soldier, made this answer, "Mars is valiant, but Jupiter is wise."

He that would have his business well done, must either do it himself, or see it done.

A great part of mankind spend their first years in such a manner, that they make their last miserable.

LIII.

Numa Pompilius, the second king of the Romans, was called to the throne from Cures, a town of the Sabines, on account of his renowned wisdom. He softened the martial spirit of the Romans by religion, He instituted priests and sacred rites, pretending intercourse with the goddess Egeria in the night. He said, that this Goddess revealed to him the manner in which the Gods delighted to be worshipped. Then he built the temple of Janus, and shut its gates, which were the signs of peace and war.

LIV.

## LIV.

Numa also established a society of Augurs, or Aruspices, whose office it was to foretell future events by the flight of birds. He soon after regulated the year, and gave the months January and February the first place in the Roman Calendar. He encouraged agriculture by dividing the lands. By his wise and mild government he, perhaps, contributed more to the happiness than Romulus did to the greatness of the Roman state. After a reign of forty-three years, he died greatly lamented, not only by his own subjects, but by all the neighbouring nations.

## LV.

Castor and Pollux are said to have been the sons of Leda. The strict friendship, and more than brotherly love, which subsisted between them, was most remarkable. They were inseparable companions both in peace and war. They had the same designs, the same pursuits, and were swayed by the same spirit. They performed many great exploits. At last Castor was slain in battle;



battle ; and Pollux, having killed Lynceus, who slew him, finding it impossible to live without his brother, sought the first occasion of falling in war.

## LVI.

Covetousness is a very great vice. The love of money is the root of all evil.

Money makes not so many true friends as it makes enemies.

A heart without secrecy is an open letter, which every one may read.

He that prevents not mischief when it is in his power, is a partaker of it.

## LVII.

Tullus Hostilius was chosen the third king of Rome. He was a bold and enterprising prince, and made great improvements in the art of war and military discipline. He endeavoured to gain the love of the people by his liberality. Having a large patrimony of his own, sufficient to support the royal dignity, he bestowed upon his poorer subjects the lands of the crown. He declared war against the Albans, who had committed some depredations on the  
Roman

Roman territory. The dispute being referred to three Horatii on the side of the Romans, and as many Curiatii on that of the Albans, victory declared for the Romans.

### LVIII.

Tullus, according to the conditions of the combat, which adjudged the dominion of each state to the conquerors, soon began to have his authority acknowledged in the city of Alba. The Albans, however, soon after endeavoured to recover their liberty, and shake off the Roman yoke. But their forces, after a bloody battle, were entirely routed by the Romans. Upon this conquest, Tullus ordered the city of Alba to be razed to the ground, after it had flourished four hundred and eighty-seven years.

### LIX.

A wicked man would not be happy, though he had the riches of Cræsus, the empire of Cyrus, and the glory of Alexander. Wealth and honours cannot give peace to a wounded mind.

There

There was a law amongst the ancient Romans that no man should make a public feast till he had first relieved all the poor in his neighbourhood.

## LX.

The Centaurs were a people of Thessaly, who first taught the art of breaking horses. Being invited to the wedding of Pirithous, one of them attempted to carry off the bride; but being opposed by Theseus, the inseparable friend of the bridegroom, a skirmish ensued, which was succeeded by a war, wherein that hero, assisted by the Lapithæ, totally exterminated them, almost a hundred years before the famous siege of Troy was undertaken by the confederate Greeks.

## LXI.

Ingratitude is a crime so shameful, that no man was ever found who would acknowledge himself guilty of it.

The ungrateful, says Xenophon, are neither fit to serve God, their country, nor their friends.

Friendship

Friendship is the medicine of all misfortune ; but ingratitude dries up the fountain of all goodness.

## LXII.

Rome was increased by the ruins of Alba. Tullus transplanted the inhabitants to Rome, settled them on mount Cælius, and granted them all the Roman privileges. He also summoned the Latin towns, dependent on Alba, to submit to Rome, and, on their refusal, a war was declared against them. He incorporated the Alban nobility with the senate, and, after he had reigned thirty-two years, perished in a conflagration of his own house by lightning ; but, more probably, by the wicked conspiracies of those whom neither reason nor philosophy could influence in those barbarous ages.

## LXIII.

There is nothing so engaging as a benevolent disposition. This temper makes a man's behaviour inoffensive, affable, and obliging. It procures friends, and disarms the malice of enemies.

He

He who is slow to anger is better than the mighty ; and he who ruleth his spirit, than he who taketh a city.

To mourn without measure is folly ; not to mourn at all is insensibility.

#### LXIV.

The man who is armed with true wisdom has little to fear from the assaults of his enemies, because he finds his resource in himself ; while he, who depends only on the help of others, is often deserted when he most wants assistance, and finds his mistake when it is too late to rectify it.

Wisdom is the companion of virtue, as folly is the sister of vice. But it is impossible for a wicked man to be truly wise ; for if he were so, he would see the folly of his evil ways, and turn from them.

#### LXV.

When Eumenes returned, letters were found scattered throughout the camp, in which great rewards were promised to those who should bring the head of Eumenes to Antigonus. But this project was vain, for

L

none

none of the soldiers would betray their general.

When Cato was asked his opinion, he made a speech to this purpose: "Do ye hesitate," said he, "what ye should determine with respect to the most barbarous parricides? They have conspired to set their country in flames; they solicit to the war the nation of the Gauls, the most hostile to the Roman state."

### LXVI.

It is not at all wonderful, that the heathens, who made deities of almost every thing, should ascribe divine honours to fortune. But in this more enlightened age, it is most ridiculous to make a Goddess of her. They however do so, who leave all to her power. Day and night succeed each other, whilst some persons never think how to employ them; they trust all to fortune and chance, forgetting that success attends an honest industry, and that poverty is the inseparable companion of idleness.



## LXVII.

Cicero had been informed of all Catiline's designs by the deputies; wherefore he unfolds the whole affair to the Pretors, who immediately beset the Mulvian bridge. The Allobroges, without delay, surrendered themselves to the Pretors. All things are instantly made known to the consul by messengers. But a great concern and joy seized him at once; for he was glad that the city was rescued from danger, but he thought the punishing of the conspirators would be a burthensome task to him.

## LXVIII.

The highest perfection of which we are capable in this world, is to govern our lives and actions by the rules which the Christian religion hath prescribed us.

True philosophy consists more in fidelity, constancy, justice, sincerity, and the love of our duty, than in a great capacity.

Passion is a sort of fever in the mind, which always leaves us weaker than it finds us.

## LXIX.

Areopagus, or the hill of Mars, was the seat of a court near Athens. The Judges were called Areopagites, who were men of the strictest integrity, and of the most blameless life.

When Cicero was asked his opinion concerning the immortality of the soul, he replied, "For many reasons I persuade myself that the soul is immortal; and if in this I err, I err with pleasure; nor will I ever be forced out of an opinion which yields me so much delight."

## LXX.

After Tullus Hostilius, Ancus Martius, the grandson of Numa by a daughter, took upon him the government. He proclaimed war by his heralds against the Latins, and vanquished them. He took a great number of them afterwards into the city: He surrounded the walls of Rome with a large ditch, and rebuilt the temple of Jupiter Feretrius in a most magnificent manner. He fortified the hill Janiculum on the opposite

posite shore, and united it to the city by a wooden bridge across the river.

## LXXI.

Ancus extended his views beyond the narrow limits of the city. He increased commerce, by building a harbour at Ostia, which is ten miles distant from Rome, at the mouth of the river Tiber. He afterwards overcame the Volsci, Veientes, and other nations, who had revolted from the Romans, and spent the latter part of his reign in enriching his subjects, and improving the city. He died in the twenty-fourth year of his reign, and left two sons, whom he committed to the care of Lucius Tarquinius.

## LXXII.

It is a just maxim, that " Fortune is the Deity of fools." They worship her only. But the wise and good man, who puts no confidence in her, bears her smiles with equanimity, and her frowns with fortitude.

Those who would be successful in life should consider, that there is no such thing

as chance, but that every thing depends on their own industry, accompanied by the blessing of Providence, which generally attends the wise and virtuous.

## LXXIII.

There is but one way of fortifying the soul against all gloomy presages and terrors of mind; and that is, by securing to ourselves the friendship and protection of that Being, who disposes of events, and governs futurity.

A man cannot be happy in this world without the hope of eternal happiness.

A contented mind and a good conscience will make a man happy in all conditions.

## LXXIV.

The fifth king of Rome was Tarquinius Priscus. He created an hundred new Senators from the best families of the Plebeians. By this addition the senators were increased to three hundred; which number continued for many ages. He also renewed the war with the Latins, and obtained a complete victory over their army; and, in order to intimidate the neighbouring states, by an example

example of severity, he did not transplant the conquered to Rome, but sold them for slaves.

## LXXV.

It becomes all men to be free from hatred, love, wrath, and compassion, when they deliberate about doubtful matters.

Ye see, says Eumenes, the dress and ornaments of your general, which not any of my enemies has put upon me, for that would be a comfort to me. I was lately your commander, now I am your prisoner. One thing I beg, that ye would let me die among yourselves; for it signifies nothing to Antigonus how or where I fall. If I obtain this, I free you from your oath.

## LXXVI.

The great philosopher Socrates, on the day of his death, a little before the draught of poison was brought to him, discoursing to his friends concerning the immortality of the soul, said, "Whether God will approve of my actions I know not. But this I am sure of, that I have at all times endeavoured to please him, and I have good hopes

hopes that this my endeavour will be accepted by him."

Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.

## LXXVII.

Servius Tullius, the sixth king of the Romans, having conquered the Hetruſci and Veientes, instituted the Cenſus, or general ſurvey of the citizens, and divided the people, according to their rank and condition, into ſix claſſes. Theſe again were divided into centuries. He added to the city the Quirinal, Viminal, and Eſquiline hills. Servius, having coined money, impreſſed on it the image of a ſheep, and from this ſtamp it took the name of Pecunia.

## LXXVIII.

All who are wiſe will ſhun temptations, and will not be deceived by appearances. Vice, folly, and danger, often lurk under the moſt inviting forms. Let us try the tree, for by its fruit we ſhall know it. Let us conſider and beware, for he who  
would



would avoid sorrow, must be wary in his steps ; and he who would shun misfortune, must be careful to take wisdom for his companion.

### LXXIX.

He is miserable who neither loves any one, nor is beloved by any.

Chabrias being surrounded by a concourse of the enemy, fought very bravely ; but his ship being struck with a rostrum began to sink. Though he might have escaped by swimming, if he would have thrown himself into the sea, because the fleet of the Athenians was at hand, he chose rather to perish than to quit the ship in which he had sailed. Wherefore he was slain by the darts of the enemy fighting hand to hand.

### LXXX.

Diana had a most magnificent temple at Ephesus ; it was supported by a hundred and twenty-seven pillars, which were built by a hundred and twenty-seven kings. Each of the pillars was sixty feet high. The statue of the Goddess was of ebony.

Whilst

Whilst these things are done, it is told at Lacedæmon, that a new war had broke out at Athens. King Pausanias is sent thither, who being moved with pity of the exiled people, restored their country to the miserable citizens, and ordered the ten tyrants to remove to Eleusis.

### LXXXI.

The stag, if he escapes the hunters, generally lives to a great age. Some authors say, that he attains to three hundred years. But this seems to be a fable. It is evident, however, that he is a very long-lived animal, from many circumstances incontestibly proved. Nature has endued him with a remarkable swiftness of foot, and the branches which spring from his head are equally useful and ornamental.

### LXXXII.

Servius Tullius was murdered in the forty-fourth year of his reign by the villainy of his son-in-law, Tarquin the proud, who was the last king of the Romans. He took possession of the kingdom, without even the form of an election. He neither consulted

consulted the senate nor the people: and as he ascended the throne by murder, so he maintained it by cruelty and injustice; for he put to death many senators who refused to countenance his tyranny. At last he was turned out of the city and his kingdom, in the twenty-third year of his reign, in the sixty-eighth Olympiad, and five hundred and six years before Christ.

## LXXXIII.

Time is the great destroyer of all things. There is nothing in this world which shall not, sooner or later, submit to its stroke. Our time passes away, and every moment brings us nearer to an invisible world. Let us therefore mark every day of our existence with some act of religion or virtue, which may make our memory dear to the good, and our deeds approved by heaven. Happy shall we be, if we thus employ our time.

## LXXXIV.

Cæsar gave up the kingdom of Egypt to Cleopatra, and passed over from Alexandria into Syria.

Darius,

Darius, that he might reduce Greece under his authority, fitted out a fleet of five hundred ships, and set Datis and Artaphernes over it, who came to Attica, and led out their troops into the plain of Marathon. It is distant about ten miles from the city of Athens. The Athenians, though much alarmed, sought assistance nowhere but from the Lacedæmonians. But at home ten prætors were chosen to command the army.

## LXXXV.

When Arcon, the Lyric poet, was sailing from Lesbos to Italy, the sailors resolved to throw him into the sea, that they might get his money; but Arcon intreated, that they would suffer him first to play a tune upon his harp, which was granted. Upon this Arcon tuned his harp, and played so artfully, that by the sweetness of his music he drew the dolphins round the ship, who, when he was cast into the sea, received him on their backs, and carried him to Tenedos.

## LXXXVI.

## LXXXVI.

Beauty, wit, eloquence and fame are eagerly desired by persons in every rank of life. They are the parent's wish for his child, the ambition of the young, and the admiration of the old. And yet, in what numberless instances have they proved to those who possessed them, no other than shining snares, seductions to vice, instigations to folly, and, in the end, sources of misery? Comfortably might their days have passed, had they been less conspicuous. But the distinctions which brought them forth to notice conferred splendor, and withdrew happiness.

## LXXXVII.

Cæsar divided his army into five parts, left one at Brundisium, another at Hydruntum, and another at Tarentum. Quintus Valerius being sent with another, seized Sardinia, very fruitful in corn. By his order Asinius Pollio went to Sicily, which Cato governed.

He pitched his camp six miles from the enemy, and was at that time three days journey from Tarentum.

## LXXXVIII.

The two magistrates to whom the supreme authority was committed, after the extinction of the regal government, were called consuls, to put them in mind, that it was their duty to consult and have in view the glory and preservation of the republic.

Claudius Cæsar made war upon Britain, which none of the Romans after Julius Cæsar had attempted to invade. He added, likewise, some islands, lying in the ocean beyond Britain, to the Roman empire.

## LXXXIX.

Cicero, the greatest of the Roman orators, was born at Arpinum. Cicero removed from Arpinum to Rome. The excellent endowments of his mind soon made him famous at Rome. After he had discharged several other offices of the Roman republic he was at last made consul. Cicero gave such remarkable proofs of watchfulness and industry in the consulship, that he was called the father of his country. This honour was given to none before Cicero.



## XC.

Caligula reigned three years, ten months, and eight days.

Pluto desired of Jupiter that Proserpine might be given to him in marriage. Jupiter said, that Ceres would not suffer her daughter to live in hell; but he bid him steal her whilst she gathered flowers upon mount *Ætna*, which is in Sicily. Ceres afterwards obtained of Jupiter that she should be with her sometimes.

## XCI.

When we do any thing which we ought not to do, it is commendable and honourable to acknowledge our error. No one is absolutely perfect: but it is despicable and mean to deny a fault, and hide a failing at the expence of truth. If the motive be to save our reputation it is highly erroneous, since honesty, upon all occasions, is the only true foundation of lasting respect. Other offences may be forgiven by our friends, but a liar will always be branded with infamy, and his character held in detestation and contempt.

## XCII.

The metropolis of Egypt, which was formerly the ancient city Memphis, is the largest city in the world. Alexandria and Thebes are also cities in Egypt, whereof the former was built by Alexander the Great, and the latter once had in it an hundred royal palaces. The pyramids in this country will never cease to be a subject of wonder and admiration. The money which was paid for onions to the workmen was no less than a hundred and twenty thousand pounds. The kings of Egypt were buried in these pyramids.

## XCIII.

Tarquinius Superbus being banished from Rome, implored the assistance of Porsenna, king of the Hetrusci, who waging war with the Romans, seized upon the Janiculum. Horatius Cocles alone sustained the assaults of the enemy on the Sublician bridge, till the bridge was cut down behind him. Then he plunged into the Tiber, and swam over safe to the Romans, amidst the darts of the enemy. Clælia, too, a Roman Lady, one

of the hostages, having eluded her keepers, swam over the Tiber, amidst the darts of the Hetrusci.

#### XCIV.

The Scriptures teach us our duty to God and men. They communicate truths, which philosophy could never investigate. No human composition can be compared to them. They are calculated both to profit and to please. They inform the understanding, elevate the affections, and entertain the imagination. They point out the way to heaven, the abode of the just, and the reward of the faithful.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you.

#### XCV.

Asia is superior to Europe and Africa, in the extent of its territories. It stretches into all climates, from the frozen wilds of Siberia, where the hardy inhabitants, cloathed in furs, are drawn in sledges over the snow, to the sultry regions of India, where the people, seated upon lofty elephants, shelter

themselves from the scorching sun by the spreading umbrella.

### XCVI.

Mutius Scævola, a young Roman, with an undaunted courage, resolved, singly, to attempt the life of Porfenna, in the midst of his army; but by a mistake he stabbed the king's secretary. Being apprehended, and carried before the king, he thrust his right hand into the fire, and burnt it; and at the same time declared to the king, that three hundred Romans, as resolute as himself, had sworn to take away his life.

### XCVII.

Porfenna, amazed at the intrepidity of Mutius, returned him his sword, and dismissed him, with an admiration of the Roman resolution. He also quitted the interest of Tarquin, and made peace with the Romans. Upon the breaking up of his army Porfenna gave a signal mark of generosity and esteem for his new allies. He gave orders, that all the provision in his camp should be left to the Romans. The Romans, also, not to be behind this prince in generosity,

generosity, sent him a triumphal robe, and other ensigns of royalty used by the kings of Rome.

### XCVIII.

The fairest productions of human wit, after a few readings, like gathered flowers, wither in our hands, and lose their fragrance; but the Holy Scriptures, these unfading plants of paradise, become still more and more beautiful, the longer we are accustomed to them. Their bloom appears to be daily heightened; fresh odours are diffused, and new sweets are extracted from them.

### XCIX.

Asia, though the second, is the principal quarter of the globe, for in Asia the great Creator of the world planted the garden of Eden, in which he formed the first man and first woman, from whom the human race was to spring. Asia became again the nursery of the world, after the deluge, from which the descendants of Noah dispersed their various colonies into all the other parts of the globe. Here the great work  
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of our redemption was accomplished by our blessed Saviour, and from hence the light of the gospel was carried into all the known nations by his disciples and followers.

## C.

Publius Sulpicuis and Decius Mus, the consuls, being sent out as generals against Pyrrhus, and a battle being fought, Pyrrhus was wounded, his elephants killed, and twenty thousand of his men slain. We may hence observe, that, with all the modern inventions for the destruction of mankind in battle, the slaughter of these times is but a shadow of that of former ages.

## CL.

The Trojans were originally a Grecian colony. Dardanus, their first king, came from Arcadia. The name Ilium, by which their chief city was known to the Greeks, is thought to have been derived from Ilus, and the name Troy from Tros. Priam, its last king, had arrived to a very high pitch of wealth and power. He was the father of fifty sons. The walls of Troy were rebuilt by him. He changed the name



of the city to Pergamus, and reigned for many years with great prosperity.

## CII.

Prudence is the guide and mistress of human Life. Her maxims are universal, and all the virtues learn upon her.

Put a bridle on thy tongue, set a guard before thy lips, lest the words of thine own mouth destroy thy peace. Of much speaking cometh repentance, but in silence is safety.

A talkative man is a nuisance to society; the torrent of his words overwhelmeth conversation.

## CIII.

The principal rivers which water Asia are the Tigris and Euphrates, between Arabia and Persia, and the Ganges in India. The latter is the largest and most famous river of all Asia, and its source, according to the opinion of the Indians, is celestial. They say, that one of their Gods pours it from his mouth on mount Ima, from whence passing through many States, and directing its

its course to the South, it discharges itself into the sea by several mouths.

## CIV.

When the consular government ceased at Rome, instead of two consuls, Decemviri were created, who had the supreme power; and the tribuneship was also suspended. They compiled a body of laws brought over from Greece, and particularly from Athens. These being inscribed on twelve tables, were called the laws of the twelve tables. But within a few years, by the ambition and tyranny of Appius Claudius, the government reverted to the consuls.

## CV.

Queen Hecuba, Priam's second wife, having dreamt that she should bring forth a fire-brand, by which the city of Troy should be reduced to ashes, Priam was so much alarmed, that he ordered the child, who happened to be a boy, to be exposed as soon as born. The child was named Paris; and, notwithstanding the order of his father, was, by the care of Hecuba, preserved, and privately educated. When grown

grown up, he appeared at court, where his beautiful person attracted general admiration. Upon this he ventured to discover himself to Priam, who was so delighted with his figure and accomplishments, that he thought no more of the dream.

## CVI.

By a laudable emulation, the spirit of a man is exalted within him. He rises like the palm-tree, in spite of oppression; and, as an eagle in the firmament of heaven, he soars aloft, and fixes his eyes on the glories of the sun. The examples of eminent men are in his visions by night, and his delight is to follow them all the day. He forms great designs, he rejoices in the execution of them, and his name goes forth to the ends of the world.

## CVII.

Argus had an hundred eyes. He was appointed by Juno to guard and torment a young nymph whose name was Iö. Mercury, commissioned by Jupiter, descended from heaven to deliver her. He found Argus employed about his charge. Sitting

ting down by him, he began to tell him stories, by virtue of which, and of his charming rod, he at length lulled all his hundred eyes to sleep, which being done, he slew him, by cutting off his head. Whereupon Juno took the eyes of her servant, and placed them in the tail of the peacock.

## CVIII.

About six years after the decemviral power was abolished, military tribunes, with consular authority, were created at Rome. But they were in a short time constrained to lay down their office, and consuls were again appointed. The public business also increasing, new magistrates were chosen, named Censors, to make the census of the people, and to inspect their manners. Cornelius Cossus, a military tribune, having slain Tolumnius, king of the Veientes, with his own hand, presented the Spolia Opima to Jupiter Feretrius.

## CIX.

Paris, upon his arrival at Sparta, was received in the most kind and hospitable manner by Menelaus, who had succeeded to that

that kingdom in the right of his wife Helen, the daughter of Tyndarus; but Paris falling in love with Helen, prevailed upon her to run away with him, and thereby plunged his country into an abyfs of misfortunes. We may, however, trace the cause of the Trojan war to a higher source still, and attribute it to an hereditary animosity, which had long subsisted between the families of Agamemnon and Priam.

## CX.

Menelaus, fired with indignation at the insult committed against him by Paris, persuaded his brother Agamemnon to espouse his quarrel; and, by their joint efforts, the two brothers brought all the other powers of Greece to unite in the same cause, and to bind themselves by an oath either to recover Helen or to ruin Troy. Agamemnon was chosen commander in chief of this grand confederacy. Aulis was the general rendezvous of all the Grecian forces, who, when assembled there, composed altogether an army of an hundred thousand men. The fleet destined to carry them to Troy consisted of about one thousand one hundred

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dred and fifty vessels. The gallies of Bæotia carried each one hundred and twenty men, and those of Philoctetes fifty. These vessels had no deck, but were made like open boats.

## CXI.

The heart of the envious man is gall and bitterness. The good that happens to another is to him an evil. The success of his neighbour makes him unhappy. Hatred and malice render his life miserable, and envy disturbs the peace of his soul. He feels in his own breast no love of goodness, and therefore believes that his neighbour is like unto himself. He endeavours to depreciate those that excel him, and puts a bad interpretation on all their actions.

## CXII.

The love of fame is justly stiled the universal passion; all men seem to possess it. But in the pursuit of applause, as in that of happiness, it falls out, that different people take different roads to attain it. In the desire itself there is certainly nothing amiss. It is implanted in our nature, as an incentive



tive to virtue; and, doubtless, to this we owe many of the best and greatest actions which have been performed. If it were taken away the world would become worse than it is, as the force of example in the cause of virtue would be far less prevalent. But the excess of any thing is bad.

## CXIII.

The Celtæ, who inhabited that part of Italy which was afterwards called Cisalpine Gaul, being incensed by Quintus Fabius, the ambassador of the Roman people, at the siege of Clusium, a town of the Hetrusci, turned their arms against the Romans, and, having cut off their forces at the river Allia, seized upon the city, under their leader Brennus, and destroyed it with fire and sword. Rome was burnt in the three hundred and sixty-fifth year after it was built.

## CXIV.

To avoid the general slaughter, many citizens had taken refuge in the Capitol. This was besieged by the Gauls; and in the dead of night they had contrived to  
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take it by surprize, but they were discovered by the cackling and noise of the sacred geese, which were kept in the temple of Juno. On this alarm Manlius, a patrician of great courage, first attacked the enemy, and the Romans drove the besiegers down the rock. For this heroic behaviour Manlius was rewarded with the additional name of Capitolinus.

## CXV.

The Greeks having landed on the plains of Troy, soon perceived that the Trojans were as brave as themselves. In the meantime Ulysses and Menelaus were sent to Priam, to demand the restitution of Helen. But that prince, in opposition to the opinion of his council, having refused to comply with the request, both parties made vigorous preparations for war. The Greeks, after defeating the Trojans in two different engagements, found themselves under the necessity of dividing their forces, that they might the more easily procure provisions. This gave leisure to the Trojans to negotiate with the neighbouring states for assistance.

## CXVI.

The happiness of parents, my young friends, is so connected with the goodness of their children, that if they are undutiful, negligent, and wicked, their parents will be miserable. And can ye bear the thought of making them unhappy, whose sole aim in life is to promote your felicity? Can ye receive with fullness that advice which is designed entirely for your good? Do not they provide for all your wants? And are ye not indebted to their kindness for your food, your cloathing, and every convenience which you enjoy? Obedience to your parents is one of the first duties ye can perform in life, and is the only return ye can make for those continual favours which ye daily receive.

## CXVII.

The eagle is one of the strongest birds. It is likewise the most voracious. It has been reported of the lion that he will not prey upon carcases; but the contrary is true of the eagle, which, notwithstanding, is no less fierce in its attacks upon living animals.

Birds, beasts, and even serpents, are its prey. And if the dove often falls a victim to this feathered tyrant, the hare, with all its swiftness, cannot always escape its talons. But when the eagle and the serpent meet, the combat is long and doubtful.

### CXVIII.

When the Romans were challenged to a single combat by a Gaul of prodigious bulk and stature, the challenge was accepted by Titus Manlius, who slew his foe, and having taken a golden chain from his neck, was, on that account, called Torquatus. Valerius, too, killed a Gaul of like size, by the assistance of a raven, which, perching on his helmet, had annoyed his antagonist with its wings and beak, and got the surname of Corvinus.

### CXIX.

The nine first years of the Trojan war were consumed in various engagements of no great importance. The Greeks during that time employed themselves chiefly in ravaging the territories of Priam and his allies. It is therefore true that the war continued

tinued ten years. But it is not true, as is commonly believed, that the city of Troy was besieged all that space; for it was not till the spring of the tenth year that the Greeks formed the siege.

## CXX.

As human nature is subject to many wants, the Almighty has ordained that we should live together, and that numbers, by helping each other, should procure those conveniencies which no man alone could obtain. Every person, therefore, has some duties to perform, which are known by the name of social duties; because, if it were possible for us to live quite alone, those duties could not be exerted. For had we no parents, we could not obey them; had we no brothers or sisters, we could not love them; had we no friends or instructors, we could not be thankful and attentive to them; and if we knew no persons who were poor and wretched, we could not be kind and charitable.

## CXXI.

## CXXI.

Narcissus, according to Ovid, was a beautiful youth, who delighted in hunting, and was beloved by Eccho, then a nymph. However, he equally slighted her, and all his admirers. At length, viewing his own face in a fountain, he fell in love with himself, and constantly resorted to the stream to court his own shadow. But when he perceived the beautiful form retire, as often as he withdrew, and mock his pursuit, when he stretch'd out his hands to embrace it, he fell into the greatest agonies of passion, and with vain prayers invoked the insubstantial form.

## CXXII.

Narcissus, though at last convinced of his mistake, could not conquer his unhappy passion, but still continued to pine with a preposterous love of his own person. Thus his form wasted, his beauty decayed, and the breath of life at last forsook him. But when his body was sought to be interred, in its stead they found a flower, which still retains his name, and perpetuates his memory.

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There is not a greater vanity or folly than that of self-admiration; he who is addicted to it will court a vain shadow, and will ever, like the youth in the fable, find himself disappointed.

## CXXIII.

In the four hundred and seventy-seventh year from the building of the city, though the name of Rome was now become famous, yet the Roman arms had not been carried out of Italy. That it might be known, therefore, what their forces were, a survey was taken, and the number of citizens appeared to be two hundred and sixty-two thousand three hundred and thirty-three, though they had hardly ever ceased from wars. The first foreign war was declared against the Africans Appius Claudius and Quintus Fulvius being consuls. The Romans were victorious.

## CXXIV.

Hector, the son of Priam, slew Patroclus, whom Achilles very much loved. Achilles, furious for the loss of his friend, forgetting his resentment to Agamemnon, joined

joined his forces to the rest of the Grecian army, beat the Trojans, and sacrificed, on the tomb of Patroclus, twelve of the noblest prisoners taken by him in the engagement. He also engaged with Hector, and killed him. Achilles himself was soon after slain by Paris, who, in like manner, fell in a short time by the hand of Philoctetes.

## CXXV.

The near connection which subsists between children of the same family, should incite them to mutual kindness. A noble mind will endeavour to promote the happiness of all around it, and will not suffer an ill temper to disturb the peace of its best friends. In this life numberless troubles will unavoidably arise; but he who gives pain to others without any just cause, must expect to suffer the miseries which his conduct deserves. Since God has done so much to promote the happiness of mankind, he will surely punish those who oppose his benevolent designs by their perverse dispositions.

## CXXVI.

The oak is one of the strongest trees of the forest. It has been said to be a whole century in growing, to continue a century in perfection, and to be another century in decaying. Though this account be exaggerated, yet it is certain that it flourishes a long time, of which we have many instances in this land. This tree generally resists the greatest tempests, except when it is struck by lightening, which sometimes cleaves it to the ground.

## CXXVII.

The Romans having vanquished the Carthaginians, received seventy-four towns upon surrender. After this, Caius Duilius first gained a naval victory over the Carthaginians. In the mean time Regulus was appointed proconsul in Africa. He engaged with the enemy and defeated them; and no peace could be obtained from him but on the most hard conditions. The Lacedæmonians sent troops to their assistance, under Xantippus, a brave and experienced general. Fortune now favoured the Carthaginians.

nians: Regulus was defeated and taken prisoner, with five hundred Romans, the companions of his misfortune.

### CXXVIII.

The Romans, however, prosecuted the war, and at last obliged the Carthaginians to sue for peace. The latter sent Regulus, accompanied by their ambassadors, to Rome, to propose terms of peace. Regulus had now been a prisoner in Carthage five years, and before his departure from that city he had been obliged to take an oath that he would return, in case the embassy proved unsuccessful. But he advised the Romans not to make peace with the Carthaginians; and returning to Carthage, according to his engagements, he was put to death in the most cruel manner.

### CXXIX.

The Trojans, having lost their best commanders, reposed their last hope on the famous Palladium, a statue of Minerva, which was said to have dropt into their city from heaven. It was commonly believed, that while this statue remained with-  
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in the walls of Troy, the city could not be taken. At length, however, Antenor and Æneas are reported to have treacherously delivered it to the Greeks, and at the same time to have betrayed the city, by throwing the gates open to the enemy in the night. But most authors say, that the Greeks took Troy by surprize.

## CXXX.

Men of good understanding esteem every thing according to its worth; and, therefore, consider riches, beauty, or rank, as accidental advantages which can add no honour to the possessor.

Every blessing which we enjoy is derived from infinite goodness, and, instead of pride, should always excite gratitude.

If we have a greater share of the riches, honours, and pleasures of this life than many others, we ought to remember, that God has bestowed these advantages upon us, not entirely for ourselves, but for the sake of our brethren.

## CXXXI.

The tranquillity of Rome, after the first Punic war, lasted scarce twenty-four years. Saguntum, a city in Spain, in alliance with the Roman people, being destroyed by Hannibal, the Carthaginian general, gave occasion to the second Punic war. Hannibal, leaving his brother Asdrubal in Spain, marches over the Alps into Italy. Cornelius Scipio meets him at Ticinum, but, having lost his army, he himself narrowly escaped.

## CXXXII.

The army of Flaminius was entirely routed at the lake Thrasymene. The general himself fell in the battle. Fabius Maximus, who was sent with four Legions in quest of Hannibal, checked a little the enemies career. But a total overthrow was received at Cannæ, a village of Apulia, by the rashness of Terentius Varro. So great was the number of the slain, that a bushel of gold rings, which had been taken from the hands of the Roman knights, was sent



to Carthage. But the following year Marcus Claudius Marcellus, fighting a successful battle at Nola, made it appear that Hannibal could be conquered.

### CXXXIII.

Menclaus, by recovering Helen, reaped an apparent advantage from the success of the Trojan war. To the other Greeks it proved a source of the bitterest misfortunes. The fields of Troy were enriched with the blood of their best commanders and soldiers, of whom the far greater part were buried there; and the remains of their army, after being considerably diminished by the disasters of a tempestuous voyage, found, on their arrival at home, nothing but mortifications and disappointments of the most cruel kind. Their chief, Agamemnon, had been but a short time in his own kingdom, when he was murdered by Egypsus, the son of Thyestes, who usurped his throne, as the reward of his villainy.

### CXXXIV.

I beseech you, my young friends, to maintain a sacred regard to truth in all your thoughts,

thoughts, words, and actions. Disdain the appearance of falsehood, nor allow the image of deceit a place in your mind. This resolution will establish your reputation on the firmest foundation. Ye will have no fear of any private enquiries, nor of any secret discovery. Being open, candid, and honest, ye will receive the confidence of all your friends, and be entitled to the approbation of that Being, who is stiled the God of truth.

## CXXXV.

A good heart is an object worthy of admiration in every station, and in all circumstances.

The labours of many months and years may perish in a moment of time.

When a man fears nothing but a witness and a judge, what will he not do in the dark?

When the scene of life is shut up, the slave will be above his master, if he has acted better.

## CXXXVI.

The oak was esteemed sacred among the Romans. It stood at Cæsar's gate, together

ther with the laurel, which was held in high veneration ; and they even pretended to have some which delivered oracles. The ancient Britons, the first inhabitants of these islands, also held it sacred ; and some of their Druids, or priests, are said to have delivered their lectures on the religion of their country from the spreading branches of this lofty tree.

## CXXXVII.

Antiochus, king of Syria and Asia, made war upon the Romans, at the instigation of Hannibal. Scipio was sent against him. Both armies came to an engagement at Magnesia. The battle lasted with great obstinacy for some hours, when the Syrian troops were at last defeated ; and the king's own chariots, which were armed with scythes, being driven back upon his soldiers, contributed very much to his overthrow. There fell that day of the Syrian army, as well in the battle as in the pursuit and plunder of the camp, fifty thousand foot, and four thousand horse. One thousand four hundred were taken prisoners, with fifteen elephants and their guides.

## CXXXVIII.

Though the Romans obtained so great a victory over the Syrians, they only lost two hundred foot, and twenty-four horse. All the cities of Asia Minor now submitted to the conquerors. Antiochus then sued for peace, which was granted him on these terms; "That he should retire out of Europe and Asia, and deliver up Hannibal, the author of the war," who, that he might not fall into the hands of his enemies, swallowed poison, and died, in the year of the city five hundred and eighty-one.

## CXXXIX.

The youngest of us all may die in a short time; but the aged cannot live long. Green fruit may be plucked off, or shaken down, but the ripe will fall of itself.

If every man would do to others as he would wish others to do to him, evil would be banished from the world, peace and righteousness would flourish; man would approach nearer to the divine nature, and earth would be a representation of heaven.

## CXL.

## CXL.

After Scipio had conquered Antiochus, he returned to Rome, and triumphed with great glory. As his brother, on account of the reduction of Africa, had received the name of Africanus, so he, in imitation of him, received the name of Asiaticus, because he had subdued Asia.

Scipio Africanus, being afterwards accused by the senate of defrauding the treasury, betook himself to Linternum, a town of Campania, where he spent the latter part of his life in cultivating the muses, and conversing with learned men. When he died he ordered the following words to be engraved on his tomb: "Ungrateful country, thou shalt not possess my ashes."

## CXLI.

Dangers are generally inseparable from greatness. A private and obscure station is safest. To be great, is to be set as a mark for all the shafts of misfortune, to be exposed to all the storms of adverse fate, which delights in sporting with persons in exalted stations. Content dwells not with power, neither

neither is security the child of wealth and honour. If ye would taste the serene joys of life, flee far from greatness, and make your abode with the daughter of simplicity.

## CXLII.

Hannibal was one of the greatest generals the world ever produced. If, immediately after the taking of Capua, he had led his victorious forces to Rome, in order to besiege that city, and had not suffered their courage to be enervated, while they were in winter-quarters, hardly any fault can be imputed to him during the seventeen years of the Punic war. But this only shews that human nature is frail, and that the greatest have their errors. These failings, however, are totally absorbed in the shining parts of his character. He had the presence of mind, even in the heat and fire of action, to take all advantages. And, though his army consisted of so great a variety of nations, yet he had never any insurrection in his camp, either against himself, or any of his captains.

## CXLIII.



## CXLIII.

Hannibal was not only the warrior, but the statesman. So superior and universal was his genius, that he grasped all parts of government; and so great were his natural talents, that he was able to discharge the various functions of it with glory. He shone as conspicuously in the cabinet as in the field, being equally capable of filling civil or military employments. In a word, there were united in his person the warrior, the senator, and the financier.

## CXLIV.

When the wise men were commanded by Cyrus to declare what was the strongest power upon earth, they were all at a loss for an answer. But the prophet Daniel, who was endued with wisdom from on high, being consulted, answered, "that truth was the strongest," and supported his assertion by such weighty arguments, that no body could controvert them. Thus his understanding was approved by the king, and all the sages were humbled in his presence.

## CXLV.

## CXLV.

The Carthaginians disregarding treaties, and making war upon Masinissa, gave occasion to the third Punic war, when it was determined in the Roman Senate that Carthage must be destroyed. Censorinus, the Roman consul, acquainted them with this resolution. The most tremendous thunder from the skies could not have more affected the Carthaginians. They knew neither where they were, nor what they did or said; but tearing their cloaths, they rolled themselves in the dust. After some time, recovering from the first emotions of horror and despair, though destitute of men and arms, they shut their gates, and resolved to make an obstinate resistance.

## CXLVI.

Carthage was burnt and levelled with the ground, after it had stood seven hundred years, and about six hundred and eighty years after the building of Rome. It contained a vast multitude of inhabitants, and, being twenty-four miles in compass, continued burning for seventeen days.

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The conquering Scipio, after seeing this mighty pile in flames, could not help weeping over its ruins. He did not enrich himself with the spoils of this ill-fated country, but distributed them among his soldiers.

### CXLVII.

The public government of Sparta was managed by two kings, the senate and the ephori. Hence it partook of the nature of each of the three principal forms of government, monarchy, aristocracy, and democracy. The senate was the grand institution of Lycurgus. It was intended to counterbalance the power of the kings, on the one hand, and that of the people on the other. It was composed of thirty members, including the two kings. The whole legislative authority was lodged in their hands, and every point was determined by a plurality of voices.

### CXLVIII.

The power of the people was very much confined by Lycurgus. Their principal privilege was that of chusing the members of the

the senate. Their assent indeed was necessary to give sanction to the laws ; but they were not permitted to reason, or to deliberate on such matters, as were laid before them. They were obliged simply to approve or reject the opinion proposed to them by the senate. Their assemblies too were, in great measure, dependent on the senate, which might call them together or dismiss them at its pleasure.

### CXLIX.

The most important article respecting the private policy of the Spartans, was the equal distribution of the lands. Lycurgus, when he began his reformation, finding the whole territory of the state in the hands of a few wealthy citizens, used his utmost endeavours to prevail with those citizens to relinquish their possessions, and to consent to an equal division of lands, among the members of the common-wealth. In this arduous work he at last succeeded. Each share contained as much ground as was judged sufficient for the subsistence of one family, which was computed to require about seventy bushels of grain, and a proportionable quantity of wine and oil.

## CL.

Lycurgus prohibited the use of gold and silver, and obliged the Spartans to confine themselves to iron money alone. By this means he banished luxury and magnificence, brought riches into contempt, and made modesty and simplicity to be honoured and esteemed. Lycurgus also prohibited the practice of all superfluous and unnecessary arts. Instead of such occupations, hunting and bodily exercises were encouraged, and constituted the ordinary business of the Spartans.

## CLI.

Lycurgus instituted public tables, at which the whole body of citizens, rich and poor, promiscuously, were obliged to eat of the same diet. Every table contained fifteen persons, each of whom furnished a certain quantity of the requisite provisions. A bushel of flour, eight gallons of wine, five pounds of cheese, two pounds and a half of figs, together with a small sum of money, to purchase a little flesh and fish, and to cook the victuals, was the monthly contribution

P

bution of every member. No new member could be admitted to any of those tables, without the consent of the whole company. From their entertainments all delicacies and luxurious dishes were banished.

## CLII.

At the age of seven years the Spartan children were taken from their parents, and distributed into different classes, where they were inured to a hardy life, exposed to the extremities of cold and heat, and accustomed to the greatest simplicity and temperance in their diet. At the age of twelve they were removed into another class, where they underwent a discipline still more severe. There they learned obedience to the laws and magistrates, and reverence for old men.

## CLIII.

The love of their country was the first sentiment with which the Spartans endeavoured to inspire their youth; and the science of war was almost their only study. For it appears to have been the intention of Lycurgus to form a nation of soldiers; not indeed that they might indulge themselves in



in a spirit of conquest, and by that means give way to ambition and injustice, but that they might be able to maintain the peace and liberties of their native country, against turbulent neighbours. Their first and principal lesson in the art of war, was, "Never to flee, but either to die or conquer." Those who fled in any engagement, were rendered infamous for ever, and might be insulted by any person with impunity.

## CLIV.

Cyrus being asked what was the first thing he learnt, answered, "To speak the truth."

The nightingale chaunts to the listening woods her mournful tale. She laments the loss of her young, but her lamentations are all in soothing strains, not in notes of terror and distraction. Pity, indeed, is often excited by her song, but horror never.

## CLV.

The famous island of Rhodes is sixty miles long, and twenty broad. At the mouth of the harbour of this island stood

the celebrated Colossus of brass, esteemed one of the wonders of the world; one foot being placed on one side of the harbour, and the other foot on the other side, so that ships passed between its legs in full sail. This enormous statue, which was one hundred and five feet high, was thrown down by an earthquake, in the year of our Lord six hundred and fifty-three. The metal, weighing seven hundred and twenty thousand pounds, was sold to a Jew, who is said to have loaded nine hundred camels, to transport it to Alexandria.

## CLVI.

“ When I look upon tombs of the great,” says an elegant writer, “ every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tomb-stone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them, I reflect with

with sorrow and anonishment on the competitions and factions of mankind; when I read the several dates of the tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day when we shall all be contemporaries, and make our appearance together."

## CLVII.

Herodotus is called the father of history, because he is the most ancient author, whose writings of that kind have been handed down to posterity. He was a native of Halicarnassus, a city of Caria; but having retired to Samos, he there composed, in the Ionic dialect, his history of the Greeks and Persians. He begins his history with the reign of Cyrus, and carries it on to the battle of Mycale, under Xerxes, comprehending a space of one hundred and twenty years. His style is so flowing, and so pure, that his books, on being publickly read at the Olympic games, obtained the names of the nine muses.

## CLVIII.

Zeuxis, the famous painter, was a native of Heraclea. He excelled in colouring. It was he who painted some grapes so naturally, that upon the picture's being exposed in public, the birds came and pecked at them. Transported with joy, he immediately challenged Parrhasius, another celebrated painter, to produce any of his works that was comparable to this. Parrhasius painted a piece, apparently covered with a curtain: "Come, draw that curtain," said Zeuxis, "that we may see this masterpiece." The piece was no other than the curtain itself. Zeuxis acknowledged himself surpassed; for, said he, "I only deceived the birds, but Parrhasius has deceived even me."

## CLIX.

Xenophon was born at Athens: Having engaged, when very young, in the army of the younger Cyrus, the brother of Artaxerxes, he had the honour of being chief conductor of the famous retreat of the ten thousand.

thousand Greeks back to their native country. His history of Cyrus, and other historical productions, display a vast extent of genius and learning, and clearly evince the writer to have been a skilful commander, a judicious philosopher, and an elegant historian. His style is so pure, so harmonious, and so sweet, that he merited the appellation of the "Athenian Bee." It is, at the same time, wonderfully simple. But notwithstanding this simplicity, he has sustained all the historical dignity.

## CLX.

GEORGE the Third, our present most gracious Sovereign, is a prince eminent for his private virtues and accomplishments. He is pious, constant, and particularly susceptible of the impressions of love and friendship, which being once rooted in his heart, no length of time, no train of accident, can eradicate. Blest, as he is, with a sensible and virtuous consort, and a numerous offspring, he is the best of husbands and of fathers; and his honour has never yet been called in question, even by those who affected least to esteem him. To all these

these virtues his Majesty joins a love for science, and is said to be an admirer of mechanic arts. He is a patron of learning, and would certainly rise the Augustus of the age, if he had but a Virgil to celebrate him.

F I N I S.



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